

The American Missionary

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AN EXCEPTIONAL RECORD OF SERVICE

WE have great pleasure in presenting to the readers of this magazine, the picture of Rev. Henry A. Stimson, D.D., President of The Congregational Board of Ministerial Relief. It is the privilege of few men to have had part in a great denominational enterprise from its beginning, and for a period of thirty-three years. From the time that the National Council, in 1886, appointed a Committee on Ministerial Relief, till the present, Dr. Stimson has been Chairman. He brought to that Council in Chicago, the announcement of the legacy of Mrs. Knowles. This led the Council to take important action in the interests of the veterans of the ministry. Every Council since has had this question under consideration, and long since placed the work in the charge of a corporate body of directors. Council after Council elected Dr. Stimson a member of the corporation, and it as regularly elected him as its President. Frequently in recent years he has asked to be relieved, but the Councils and the Board have said, "No, we cannot spare you from this work which is constantly growing in the affection of the denomination."

I have asked Dr. Stimson for a statement concerning the beginning of this work in the Council, and we give it in full, as follows:

"At the meeting of the National Council in Chicago, in 1886, I was permitted to report a legacy of ten thousand dollars left by my dear friend, Mrs. Lucius Knowles, of Worcester, Massachusetts, for the purpose of starting a national fund for aiding the aged ministers of our denomination. On her deathbed I had called her attention to the need, and it found an immediate response in her heart.

"To my surprise, objection to receiving it was made in the meeting, on the twofold ground that the Council had no legal charter enabling it to receive and hold funds, and that there was no real national need. The different states had only to do as the New England States had done, raise money among themselves and care each for its own. While the discussion was going on I took a pencil and wrote on my knee a very short resolution accepting the trust and defining the lines of its execution, which was adopted by vote of the Council. At my request, Judge Shipman, of Hartford, agreed to get a Charter for the Council from the Connecticut Legislature, which he soon did.

The object and method of the work as set forth in the original resolution, and adopted in the constitution of the Board, remains unchanged as first expressed. Dr. William M. Taylor, of New York, was the first pastor to give substantial impulse to the cause. He obtained a generous contribution from the Broadway Tabernacle and made a brief but effective tour in several of the larger cities, raising some thousands of dollars to add to an endowment fund which it was the purpose to secure, and which today amounts to about \$1,250,000."

Dr. Stimson has also been active in establishing the Annuity Fund and the Pilgrim Memorial Fund. It is the earnest hope of his co-workers that in abiding strength he may continue to give this cause the benefit of his fine judgment and affectionate service.—W. A. R.

THE PASTORS' SECTION

READING ARIGHT THE SIGNS OF THE TIMES

By William T. McElveen, Ph. D.

PAUL declared that Jesus was born in "the fulness of time." The Son of God came at the end—at the consummation of one great era, and He came at the beginning—at the inauguration of another, better era. His advent was one of the great birth hours of the race. Indeed He was the creator of that renaissance. He initiated it. The huge Roman Empire was a giant body without a soul. In the initial chapters of the Epistle to the Romans, Paul gives us a word picture of the moral degeneracy of that period. Seneca, Tacitus and others confirm what Paul writes. In many of its aspects Roman society was rotten with a rottenness that was indescribable. Some of its leaders were monsters of iniquity, and the majority of the people cared for little more than "bread and the circus." In Palestine affairs were a little better, yet even there many of the so-called religious leaders were blind leaders of the blind.

Paul called Jesus "the second Adam." He regarded Him as the creator of a better race and of a better civilization. Because of what Jesus was and said and did, civilization was soon in the throes of a new birth and a better social order was being born. Old things were passing away and all things were becoming new. What was to be a mighty reformation was beginning, but the leaders were unaware of it and the people were blind to the significance of what was happening. Jesus rebuked them because they did not discern the signs of the times. They were time servers. He would have had them be time discerners.

Our day is another "fulness of time," another birth hour in the history of the race. Christianity is coming to fuller, finer expression, and Christ's teaching is becoming operative in departments of life in which hitherto it has not been embodied. The victory of the Allies was a splendid vindication of the Christian idea. The Peace Congress is striving to substitute Christian for pagan ideas in the realms of statecraft, colonial administration and international relationship. Changes of momentous importance are everywhere occurring. "Time has made ancient good uncouth." A tragically successful materialistic civilization has perished in blood and fire and a brotherly society of the children of men is being established on earth.

One thing is plain: we have closed one epoch; we have begun a new epoch. The old order changeth, and some of the changes are fundamental. There has been no crisis in human history equal to this since God offered Himself in Jesus Christ to be the world's Redeemer. Christ yearns to be more fully accepted. He would have His principles applied to industry, business, politics and international affairs. He would have His religion mould nations and fashion civilization. This world upheaval is an advent of Christ. Christ is again offering Himself for the world's acceptance. To some it may appear as if the very opposite were true. To them it seems as if this was a period of degeneracy. The famine, the distress, the bereavement, the unrest and bloodshed are overwhelming. The sun seems to be darkened and men are bewildered. They question whether God is tearing down an old social order in order to build a fairer structure or whether the devil is tak-

ing fuller possession of a spoiled and ruined world. Some of them fatuously look for a physical appearing of the Lord. But they misread their New Testaments and they misinterpret history. Christ is here. He did not go away; He does not need to come, but we need to accept Him more fully and to understand more fully His gospel. He would "make disciples of all nations." For too long have we interpreted the great commission to read "make disciples of the peoples of all nations." But Jesus bids us bring not only our individual lives, but our national and international lives under His saving sway. He has a gospel for society as well as for the individual. Our task is to preach and apply, not part of the good news but the "whole counsel of God." Paul is in accord with his Master. He taught that God was reconciling the world to Himself through Jesus Christ. Canon Freemantle reminds us that the purpose of Jesus was not to save a few passengers from a shipwrecked world, but to save the world. The very title of his book is significant. It is, you remember, "The World the Subject of Redemption." Some more recent prophets have called our attention to this fuller gospel. Professor Rauschenbusch tried to teach us that the gospel is to "Christianize the social order." Dr. Henry Sloane Coffin insists that we live "In a Day of Social Rebuilding."

Our day is one of the great judgment days of history. Some ideas have been found wanting and have been thrown to the discard. Other ideas that some nations had rejected and others but partially accepted, have been "made the head of the corner." Nietzschean kultur has been condemned and Christian culture has been again commended. Crowns and thrones have perished and new kingdoms have been established. Nations have been set on the right hand and on the left hand of God's throne of justice, and men have not only dreamed of, but are trying to formulate a constitution for a Brotherhood of Nations.

He who was executed by the ecclesiastical and governing classes of His day is passing judgment on this day. He is applying His standards, not simply to the conduct of individuals, but the conduct of nations. Do not imagine that the Judgment Day is an event reserved for some far-off future time. Judgment is now going on. The books are now opened. "The Son of Man sits upon the throne of His glory;" and He is separating nation from nation and policy from policy as a "shepherd divideth his sheep from the goats." The will of selfish power has been sentenced to death. War as a means of gaining territory in order to exploit backward races has been reprov'd. The oligarchy that ridiculed meekness and exalted ruthlessness has been deposed. Science dares to pronounce judgment by the standard it calls "the survival of the fittest." Philosophy dares to pronounce judgment by the standard it calls cause and effect. Christianity must dare to pronounce judgment upon the old futile balance of power, the old exploiting colonial system, and the old secret and deceitful diplomacy.

And nations are being called upon to serve the backward peoples of the world in Christ's stead. As America feeds the hungry and clothes the naked in Belgium, Armenia and Serbia, the Master of the Ages commends her as "blessed of the Father." But if any nation thinks more of revenge than of mercy, more of crushing the foe than of reconstructing civilization, it will hear Him say, "Depart from Me, ye cursed."

History is the development of an idea. Creation is not a finished but a continuous process. Nothing is concluded; everything is "a becoming." Science teaches that neither man nor the universe is complete. "Man is not man as yet." "Through the ages one increasing purpose runs." "There is a far-off, divine event toward which all creation moves." Naegeli, the botanist, writes of the "principle making for perfection" which he sees

at work in the realm of the flowers. Hertwig, the biologist, writes of a "principle of progression" which he sees "pressing toward its ordered goal." Evolution believes in a progressive process of development from lower to higher stages of being. Paul declared that "the whole creation groans in pain" to bring to birth better men and a better civilization. Nothing is static; everything is dynamic. This is a growing world.

Our God is neither a lazy, nor an idle, nor a resting God. He is always active. "My Father worketh," said Jesus.

Many men and women pass through this life without contemplating or criticizing either conditions in their own land or in the world at large. They do not discern the signs of the times. It is almost as important to interpret aright the signs of the times in which we live as it is to interpret aright the teachings of the Bible. Every thinking man and woman should have a correct and comprehensive view of this troublous, pivotal time. What is the spirit of this age? What are its excellences and deficiencies? How far along is this century toward the far-off, divine goal? What is God doing in our generation? Through whom is He speaking?

To my brother preachers let me say: "If you know what God is trying to do in this day, your pulpit utterances will be practical and pertinent. You will not preach untimely sermons; you will not waste time and energy pushing causes which are good but premature. You will not despise this age because it is so full of imperfections and contradictions. Rather you will see God at work in His world. Your sense of His presence will be immediate and not historic. God is not simply a memory or a hope. Neither is He an absentee or silent God. He is behind and within much of the unrest which characterizes our time. If you understand the dynamic ideals of the present you will be able to forecast and to enlist in a measure in the next great movements of civilization. At least you can prepare for them."



THE ETHICAL SIDE OF THE WAR LOAN

Written exclusively for THE AMERICAN MISSIONARY by John Price Jones

ECONOMIC and financial arguments in behalf of and against the war loan have been threshed out thoroughly since we entered the war. The eloquence of the taxers was pitted against the oratory of the loan party, and there is hardly an idea to be advanced in favor of the one or the other that has not been aired. The ethical side of the war loan, however, has not received a great deal of attention. The bond issues and stamp sales have helped people to save in the right way, and to cultivate habits of thrift and prudence, to think soberly of present and future responsibilities. The Liberty Loans have proved a brake upon the spendthrift and the glutton.

The restrictions thrown around stock and bond issues after we went into the war—regulations which were drawn up solely for the purpose of conserving the supply of capital in the country and making the best use of it—have grown out of the Government's financial policy, which was patterned after Great Britain's. Observation of the English loans and treasury rules led us to adopt similar precautions.

Though they were based upon economic and financial grounds, these restrictions have had a moral and ethical effect. Despite the fact that the widespread distribution of Liberty Bonds has helped the sharpers swindle a large number of innocent people (by means of the substitution of worthless stocks and bonds for Government securities), the fact remains that the Liberty Loan campaigns have prevented vast sums from being absorbed in bottomless pits of speculation.

The chorus of thanksgiving that went up in all parts of the world with the signing of the armistice will long be remembered. Ears attuned to the greater harmonies might have caught the murmur of prayers in many lands. Yet the significance of the great day was realized only gradually. It seemed impossible at first that it was all over. The men in the trenches the day the armistice was signed have described their feelings: how they stood dazed and stunned, deafened almost by the tremendous silence that followed the incessant roar of the guns.

So it has been with all of us. The transition from war to peace had to be made gradually. It was impossible to change the whole thought and momentum of the world at once. We had to work back into the ways of peace, just as we had to nerve ourselves, and spur ourselves on, for the fight. We could not stop the war activities at once. For some time after the armistice was authorized, the munition factories turned out guns and shells, and the supplies of war continued to be made. Though the stream of blood had been checked, the flow of money could not be cut off at once.

How difficult it has been to explain to the people that vast sums of money are still needed to pay for war supplies. Our resources in man power and gun power helped to break the German will to win. This great strength could not be made effective without the expenditure of huge sums.

The money to be raised through subscriptions to the Victory Liberty Loan will pay for many things besides the arms and food for our troops abroad and the travelling expenses of the men who have returned triumphant to their homes. It will help to put our finances on a sound basis, settle up back bills, and lay the ground for a reconstructive program. It will help pay the obligations imposed upon us by wounded and sick men. It will help foreign governments buy from us the great stores, equipment and manufacturing plants, not to mention docks and other property, which we put up on the other side during the war.

The Victory Liberty Loan will help us pay our just debts. The people of the United States, through Congress, declared war upon German militarism. The highest sentiments of justice and righteous indignation dictated this decision, but it required billions in money to make the Germans realize we meant to translate these sentiments into action. Loan after loan was raised and regiment after regiment sent over until the Imperial German Empire went to pieces under the pressure. It would be a poor ending to a crusade in behalf of democracy which was begun in a flaming spirit of altruism, if the money required to pay the war bills was withheld, now that the victory is ours.

Uncle Sam, trustee of the liberties of a hundred million people, had to make contracts and otherwise enter into a business of vast scope and intricacy. The people of the United States permitted him to incur great debts. While some of these have been met with the proceeds of previous war loans, others will not be taken care of until the Victory Liberty Loan is subscribed. The fifth loan constitutes a debt of honor which the people of this country will not deny.

It would neither be good patriotism nor good business to refuse to support this loan. It would injure the credit of the Government at home and abroad, and it would hinder the program of reconstruction upon which we are embarked.

We have responsibilities in connection with the War Savings Stamp campaign as well as with the Victory Liberty Loan. We are making use, in peace times, of that tremendous weapon we forged in war. That weapon is thrift. We brought to the melting pot all the small pieces of silver and bronze that used to go to waste. In the crucible of war we made an instrument that may be employed most effectively for the common good in days of peace.

THE TRICENTENARY EVANGELISTIC CAMPAIGN

THE WANDERING SHEEP

By Charles Emerson Burton, D. D.

THE Good Shepherd ("Pastor") made it clear that His chief concern was for the lost. The true pastor (under-shepherd) bears no anxiety so great as that for the persons whose names are upon his church roll, but who have wandered away. Probably the average church numbers one-third of its total membership here. How is it with your church?

The Evangelistic Committee suggests that following Easter all our churches give special attention to reclaiming the lapsed.

There are **silly sheep** who wander from the flock. So there are thoughtless people who simply drift away from the serious things of life. Perhaps they seek gaiety in frivolous social circles. They consider the church worthy but they neglect it. Now what challenge has your church to reawaken the faith of these people? Find a way.

Sick sheep fall away from the flock. So people of weak will—men and women who have fallen into sin, shame and despair—drop away from the church. The Good Shepherd takes such sheep tenderly in His arms. Has the church a redemptive love adequate to the task of reclaiming these?

Bewildered sheep run hither and yon. Sincere hearts are troubled with many questions. Moreover new cults arise preaching alluring doctrines so that many are drawn away. The pastoral instinct yearns over these. The call is for sympathetic understanding of needs. Clear instruction is demanded. Sometimes this must be given painstakingly to each individual.

Frightened sheep. Dogs and wolves sometimes scatter the flock. Plain Christians are not infrequently stampeded by the barkings and bayings of critics of Christianity. Our members who have been frightened must be sought out and given help. Perhaps what they need most is to be set at work in expressing practical Christianity. Always the church needs a commanding program which will absorb the attention and silence criticism.

Hungry sheep wander away in search of pasture. Christians have left their church fellowship because they are spiritually hungry. Perhaps the appetite is perverted, but sometimes there is not much meat or milk in the diet offered in our churches. Put the message to the test. Make sure that there is something in it. Moreover, it is not unworthy to take pains to make moral and spiritual food palatable and even tempting. Again, it may be that these souls are hungry for fellowship, and some way should be found to provide genuine human contacts.

Wilful sheep run away from the flock. On our rolls are many whose wills have been crossed, whose sensitive feelings have been hurt. The shepherd who goes in search of lost sheep in the wilderness may expect the wounds of briars. The pastor who loves souls will be no less faithful in pursuing these wilful members, even though he also must suffer wounds.

The Tricentenary Committee most earnestly urges every Congregational church to set itself sympathetically to the task of searching out and reclaiming the members who have slipped away. Let the lists be carefully studied. Let the parish organization be perfected and employed so that every possible agency may contribute to the desired result.

The PILGRIM MEMORIAL FUND

ITEMS OF INTEREST CONCERNING THE FUND

By Herman F. Swartz, D. D.

THE subscriptions to The Pilgrim Memorial Fund amounted, by the end of March, to about \$700,000 in round figures. An amount accurate to the dollar cannot be given at any specified date because many thousands of dollars secured within the preceding week or ten days are in transit and hence not accurately reportable. The figures given above, therefore, represent a reliable approximation.

At the same date we had subscriptions from fully eight thousand different persons. These donors are almost all residents of only eight states. If this ratio is maintained to the end of the canvass, we should receive gifts from not less than sixty-five thousand individuals. The strongly democratic basis of the Pilgrim Memorial Fund is one of its finest features.

The technical actuarial booklet, giving in detail the features and benefits of the Expanded Plan, is about to go to press. We hope that we may be able in the next issue of *THE AMERICAN MISSIONARY* to invite the readers to ask for a copy of this booklet.

At this time, however, we can say that the plan will give our ministers the maximum possible benefit from the income of The Pilgrim Memorial Fund and that these benefits are so arranged as to give special advantages to the men who work on salaries of less than one thousand dollars. Furthermore, the income of The Pilgrim Memorial Fund will make possible highly advantageous arrangements toward enabling, even inducing, all ministers to practice a systematic course of saving in amounts proportionate to their salaries.

It appears to be extremely difficult for some people to grasp the idea that no benefits can be obtained which have not been **fully paid for by somebody**. The important benefits which will result from the Expanded Plan cannot be had by any device, unless the Pilgrim Memorial Fund is secured and when it is obtained the beneficial results will surely follow.

The canvass is now being energetically pressed in Wisconsin under the leadership of Dr. F. L. Hayes. We believe that Wisconsin will desire to surpass the fine record of Minnesota.

In the east the canvass in Vermont is in full swing with Rev. Frank W. Hodgdon in charge. They have adopted the slogan of "100 per cent participating." At the time of this writing the responses match the slogan.

Rhode Island will begin its canvass during the second week of May. Mr. Herbert J. Wells, president of the Rhode Island Hospital Trust Company, is the chairman of the Rhode Island Commission.

At about the same time a highly interesting work will be launched by Professor William H. Holloway of Talladega, who expects to secure from the colored congregations subscriptions amounting to from twelve to fifteen thousand dollars. This will be a truly remarkable participation in behalf of the cause of the aged minister.

The work of solicitation is moving accurately on schedule. Our goal to be attained by the summer solstice is the completion of the first million dollars.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Friends from two different points have already applied for membership in "David's Company." The March number of the magazine will explain.



A most remarkable school of missions was conducted by Center Church, Hartford, Connecticut, during the Lenten period. Write to the pastor, Rev. Rockwell Hamon Potter, D.D., for further information.



Do you see *The Literary Digest*? Read the page headed "Lessons in Patriotism," to be found in each issue. The material is especially designed for pupils of High School age, and a special racial group is treated each week.



Rev. Arthur J. Benedict, of Tombstone, Arizona, was not able to come East as soon as was expected. He is with us now, however, and will fill appointments in the state of Connecticut during the first days of May and in New York the latter part of that month and the first of June. The remainder of the month of June will be given to Massachusetts.



Rev. James F. Walker, the missionary pastor at Collbran, Colorado, is also in the East, and is filling speaking appointments. The early part of May is to be spent in New York and engagements in Massachusetts will take up the latter part of the month and the first of June, after which he will go to New Hampshire, completing his tour in Maine early in July.



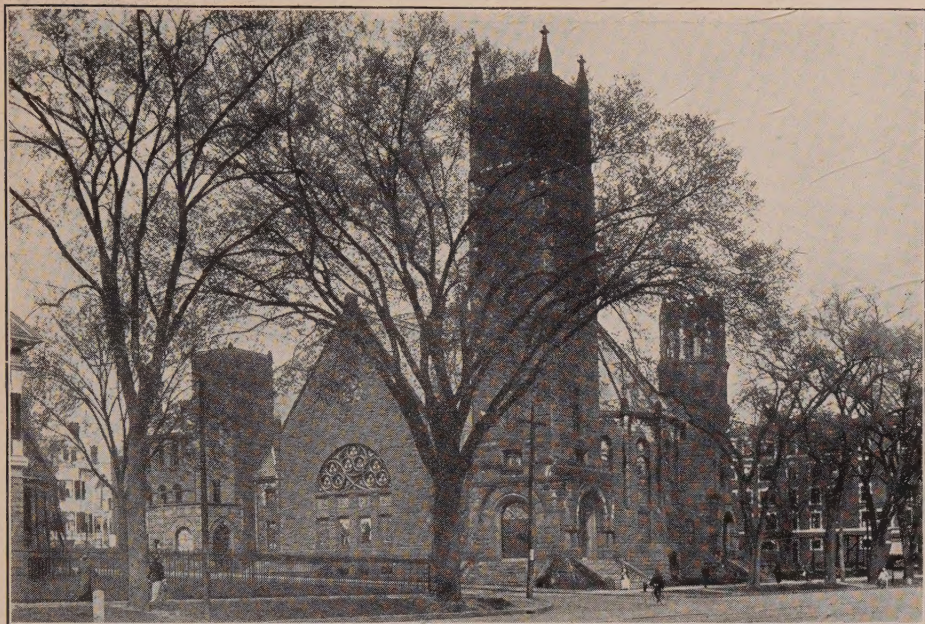
No well regulated church should fail to send some of its young people to one of the summer conferences this year. Summer training will count toward a successful promotion of Americanization plans next fall. For full information as to places, dates and cost, write to Rev. Miles B. Fisher, D.D., Missionary Education Secretary, 14 Beacon Street, Boston, Massachusetts.



"The Picturesque Southwest" has been made a joint lecture and now illustrates the work of both The American Missionary Association and the Home Missionary Society. Reservations may be made from either of these organizations at 287 Fourth Avenue, New York, or 14 Beacon Street, Boston, Massachusetts. Information will be given later concerning other depositories.



The appeal for Fords in the March number of the magazine has been generously responded to. A car for a Colorado field has been donated by a friend of the Society and a large contribution toward a second one is already in hand. Any offerings that are received within the next few days will be doubly welcome, as they will enable us to place automobiles on fields where they are badly needed during the present season.



SECOND CONGREGATIONAL CHURCH, WATERBURY, CONN.

THE WATERBURY WAY

By Rev. Robert E. Brown, Waterbury, Conn.

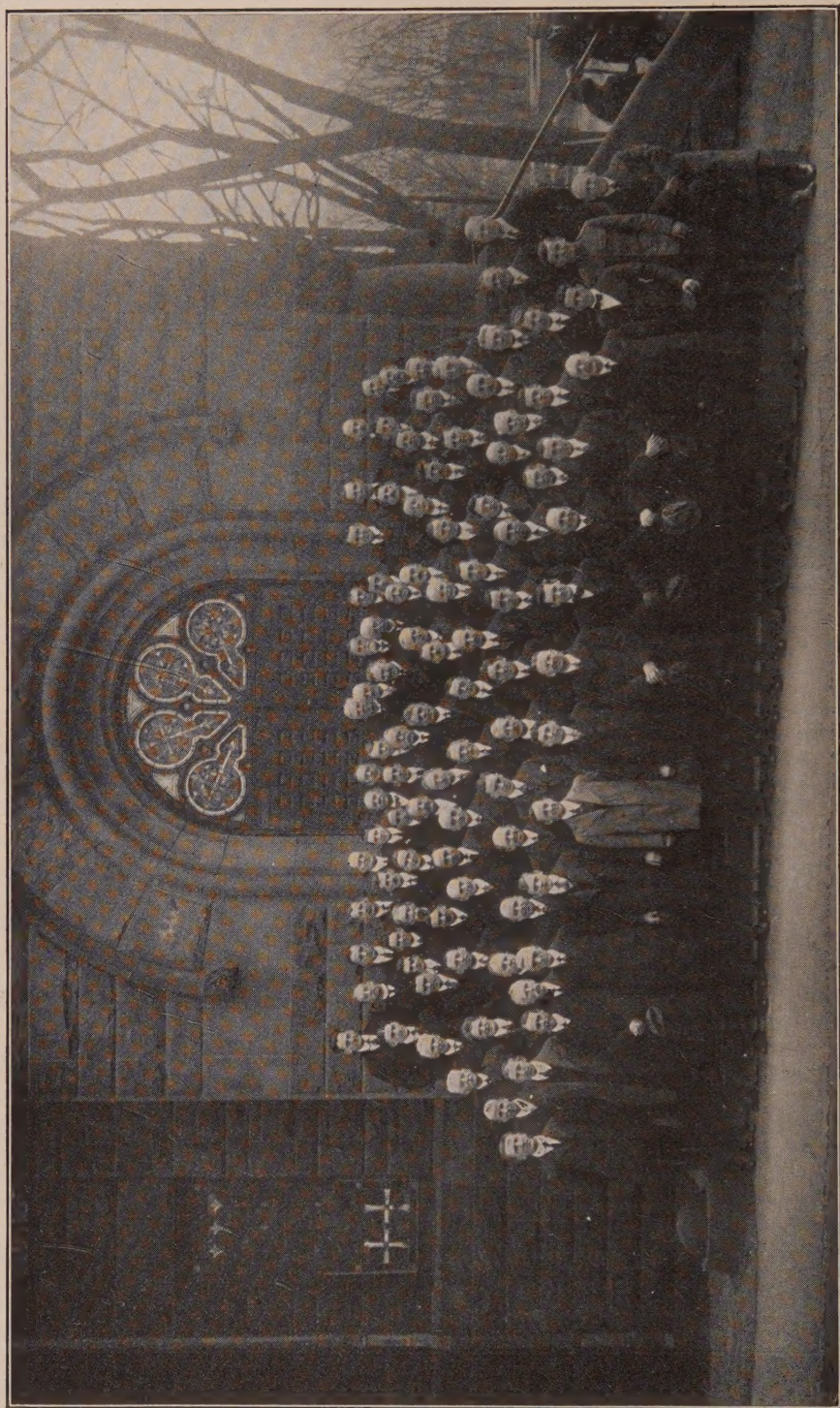
HERE are 250 men. They are at your service. Can you not give them something to do for the church?" This was the challenge thrown down to the pastor of the Second Congregational Church of Waterbury by the president of its Men's League, Mr. William G. Green. There was no opportunity for hedging, for there was an imperativeness in his appeal that called, not for vague promises but an immediate program of action. Then and there was made a definite agreement that at the annual banquet two days following a plan of work should be submitted.

The original "Spring Drive" was not the attempt to dislodge the invader from Belgian soil in 1915. The term is of Canadian origin and it was the lumberjacks who carried it from their peaceful industry into their martial duty of defending world freedom. After toiling all winter in the northern woods piling up great

heaps of logs upon the river banks, they were accustomed to taking advantage of the swollen streams occasioned by the early thawing of the snow, to speed their logs to the mills, often many miles below. On the success of the "drive" depended their reward for their winter's toil.

Both logs and men have their seasons. The war has broken up a lot of church iciness. There is a mellowness in the spiritual atmosphere suggestive of spring, and there are streams of energy in the church, especially this season, that make a "Spring Drive" for men desirable and possible. But how? Here is the simple story of the Waterbury way.

The man who delivered the challenge, Mr. Green, was, in lumber parlance, made the "Big Boss"—the generalissimo. Under him were appointed two deacons of the church, Wallace H. Camp and Warren L. Hall, to serve as advisory colonels. Two of the most active younger men,



THE MEN BEHIND "THE WATERBURY WAY"

Charles D. Nye and Levi Wilcox, were selected as majors of the divisions, of which there were two,



REV. ROBERT E. BROWN

consisting each of ten teams with their captains. This army of the Lord when complete numbered 120 men, and it marched forth with neither bayonets nor pike poles, without spiked helmets or spiked shoes, but with messages of good will from the church and appeals for every man to pledge his loyalty by making a definite choice of service to be rendered to the church.

Under the direction of the assistant pastor, Rev. W. Moreton Owen, the officers had met and selected the captains and teams. From a map of the city a division of territory was made and a definite section assigned to each team. From the church directory, lists of the names of the men residing in that territory were compiled and placed in the hands of the captains who had that territory in charge. No one was overlooked. Every man who, for any reason, could be considered as being connected with the parish was recorded.

Sunday afternoon, March 30th, was chosen as the most suitable time for instituting the "Drive," or house-to-house canvass, with the end

in view that every man was to be presented with a card, which appears elsewhere, and asked to check the church activities he preferred above his signature.

In order to further the chances of success, Mr. Owen sent out during the week previous to the "Drive," a letter to all the men of the parish, giving full information as to the time and object of the undertaking and explaining the use of the card. The letter included an urgent request that as far as possible the men of the church should remain at home on Sunday afternoon until some member of a team had called upon them. Without the knowledge of the pastors, the majors sent to each worker a personal letter, in which they urged that each man "really help to get the results our pastors are striving for." Inasmuch as many of the men who were making the canvass could not be expected to be familiar with all the activities outlined on the card, Mr. Owen drew up a set of instructions for the workers.

The teams started out at two o'clock in the afternoon and by six



REV. W. MORETON OWEN

they had all returned to the church, where a luncheon had been generously provided by a group of men

who insisted on rendering that helpful service to the cause. Here the teams met with their captains and compiled their reports. After luncheon, the men lined up two by two, and, following the staff, marched into the church, the general, the colonels and the majors entering the pulpit with the pastors, while the captains and their teams took their places in the pews. The meeting was in charge of the general.

After brief devotional exercises, the majors in turn called for reports from the captains. Each captain told the number of his workers, how many calls were made, what territory they had covered, how many cards had been signed, and for what activities. The reports were enlivened with incidents of humor and pathos, while criticisms of the church, its members and its pastors, were balanced by many recitals of genuine appreciation of the church and its work.

No set of banqueters, listening to the returns from the sale of Liberty Bonds, watched with greater eagerness for reports than did we, as we strained our ears to hear how many and for what activities cards had been signed. From the very beginning of the reports, certain definite conclusions were to be drawn.

These men had gone forth with some hesitation, but out of loyalty to the church they had undertaken the task. They were greatly pleased to learn that their fears had been

wholly unwarranted. They found it easy to talk of the church and its interests and were delighted to find how cordially they were received. They found both surprise and appreciation that they had not come for money. The workers all experienced a real joy in their service—one captain proposing that there should be two "drives" a year.

The total result was as follows: 115 men actually engaged in the visitation, in addition to the general officers. 710 calls were made and 455 cards were signed—for church attendance, 250; for church membership, 40; for Men's League, 105; for Sunday Noon Club, 75; for Midweek Service, 20; for Sunday School work, 11; for Boy Scout Work, 32; for Choir Membership, 5; for Church Ushering, 16; for Second Congregational Society, 41.

By the help of a Committee the cards were sorted and classified and then sent to the officers in charge of each department, the pastors taking those indicating a desire for church membership. There has already enough of good come from the "Drive" to more than warrant its undertaking, and we are confident that it will be a lasting influence for good upon the whole church as well as upon the visitors and the visited. Now that the timber is boomed what shall we do with it? That is the immediate task before us—to build it into the church and to make it serve both the community and the Kingdom.

I am interested in being associated with the Second Congregational Church of Waterbury, especially in the activities checked as follows:

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|-----------------------|------------------------------------|
| 1. Church Attendance. | 6. Sunday School Work. |
| 2. Church Membership. | 7. Boy Scout Work. |
| 3. Men's League. | 8. Choir Membership. |
| 4. Sunday Noon Club. | 9. Church Ushering. |
| 5. Mid-Week Service. | 10. Second Congregational Society. |

Name

Address

AMONG THE LUMBERMEN OF NORTHERN NEW ENGLAND

By Rev. William B. Hague, Gorham, Maine

ALL of Maine and northern New Hampshire is more or less a lumbering region. The rugged parts of these states are chiefly devoted to forest growth and will continue so to be. This article deals only with the border regions of the two states north of their intersection by the Saco river, and therefore includes in Maine the northern portions of Oxford, Franklin and Somerset counties.

Except on or near railway lines the woods work is directly or indirectly the source and center of economic life. As a rule, even farming is a subsidiary occupation. What agricultural products are not consumed in the settlements go into the camps. Nothing raised on the farms is shipped "out." Even the not inconsiderable business of summer camps for city people and the guiding of hunting and fishing parties are slight considerations with the major matter of the logging operations.

This article is mainly limited to what is commonly called a season's cutting, which in some instances begins on the steep mountain slopes before the first autumn snows, while the bare earth and rocks afford precipitous ground from which the logs be drawn from the landings at pond or stream on sleds after the snow has fallen. The season ends with the disappearing snow in the spring. Directly after this, the drives begin. Also, every summer a vast amount of pulp wood is cut and peeled and yarded, ready for drawing to landings the following winter. Then, too, summer is the time for building and repairing dams and bridges on the streams and clearing for and building roads. There is seldom a time when the lumber companies are without considerable bodies of men in the woods doing work that is vital to their business.

The number of men engaged in ac-

tual logging operations from autumn till spring in the state of Maine ranges, it is estimated, from fifteen to twenty thousand. This estimate only covers the operations in those parts of the region drained by the headwaters of the Androscoggin, Kennebec and Penobscot rivers. This is the section where the men live in camps for the five or six months which include all the period of snow. The river drivers and pulp wood peelers are not included in the estimate. The logging business is thoroughly organized. Every crew (as the men in the camps are called) is under the command of an expert who knows what is best to be done and how best to do it. He must be a leader of men as well. What is almost a semi-military discipline prevails in the larger camps and is an essential and valuable feature of the life. One comes to have great admiration and respect for very many capable and manly men who are to be found in the woods. The writer has not a little satisfaction in the memory of friendships thus made.

Many of these lumber workers are from the nearby settlements, a very considerable number being French Canadians from across the border. They come for the winter's work and return to their homes for the summer months.

A woodsman, like a sailor, is apt to declare that when he next goes home he will stay there; but when the autumn snow squalls begin, the lure of the woods to the lumberman is like the call of the sea to the sailor. You will come upon him winter after winter, still on the job.

There is also some of the flotsam and jetsam of the cities in the woods and some of the newly-landed immigrants from northern Europe. One learns not to be surprised at encountering any type of man among the habitudes of the winter camps. Indeed, it is a fine opportunity for

any man whose drinking habits have got the better of him to be sequestered for a winter or longer in such camps as the Berlin Mills Company maintains. He is sure of good treatment, the necessity of doing good work, getting fair wages, and, lastly, having a real chance to lead a decent and orderly life. Doubtless the Berlin Mills Company was not organized as a reformatory institution, but I have found many a man in its camps to whom it had proved or was proving to be such. To have a care for the moral as well as the physical well-being of employees proves to be good business.

The conditions under which the loggers live and work seem to be almost uniformly good. While the work is strenuous, it is not excessive. The actual working hours cover all the daylight there is in the shortest days of the year, and nine o'clock at night finds lights out, the men in their bunks and all still. The food is abundant and good in variety and preparation. The sleeping quarters are comfortable under any weather conditions, and it is possible for men and horses to remain in camp in stormy weather. What may be called the bunk-house is the log building where the men sleep and pass their leisure time. Generally at one end of it is the cook-room, which as a rule is about as large, and here the whole camp eats and the cook and cookees work and sleep. It is in this room that religious services are usually held. The boss, clerk and scalers occupy another log building. Sometimes the saw-filer has his outfit in this structure, which is also the camp store, and it is here that the missionary is entertained. There is the blacksmith and carpenter shop or shops, very necessary in camp life, and stables for the horses (called hovels), also built of logs and warm and substantial. In the larger camps a cow and two or three pigs may be found as a rule. The description of the outfit of buildings is not complete without mention of the "bean-hole,"

a structure somewhat like an old-fashioned well-curb with a roof, sheltering a hole in the ground where the beans eaten by the camp are baked. Camp life is enlivened when the "bean-hole" burns down.

Sometimes the camp boss has his wife with him or a scaler brings his little family along for the season. In such cases each family has a log house to itself.

When a camp is used for a number of winters in succession, as is frequently the case in large operations, quite a village is created and some one "keeps camp" the year round. For cats and dogs galore, commend us to a lumber camp!

The service which the Maine and New Hampshire Missionary Societies try to render the people in the camps within the borders of these states is, so far as the preaching goes, just that which they attempt to give in any churchless community or missionary field. What is suitable for the usual congregations in our churches is, in the main, suitable for a gathering in the lumber camps. The writer's outfit, aside from a Bible, consists of a small but excellent kerosene-burning stereopticon, with sets of slides chosen with a view to mere entertainment or for temperance addresses or sermons; a dozen and a half copies of church hymns and gospel songs, and a Bilhorn baby organ. What part of the equipment is used depends entirely upon when the meeting is held, who is present, and whether any one can play the organ.

Team work affords the best results in this branch of Christian work, and the ideal team consists of two persons, one of whom at least can play the organ, while both should be able to sing and preach and pray.

Does such service justify itself? Ask the men, and women, too, who have done some of it, and the intelligent people who have knowledge of its possibilities. More men laid bare their souls to the writer in his first three-weeks' trip through the Berlin

Mills Company's camps in the winter of 1903 than had done so in any three years of his life as pastor. Such confidences were utterly unsolicited and unexpected. It is to be hoped that they did as much for the men who made them as for the man to whom they were made.

The woods missionary also has a great opportunity to gather and distribute good reading matter, not only to the camps but to the families in the settlements. Literally, tons have been received, sorted and distributed in a single season.

Why is not such a form of service for the woodsman and the settlements being generally or regularly rendered?

First, because no missionary society has funds to do it. It is a struggle to do the denominational work of the churches, and this is an effort out of which no church can distinctly grow. The woods are a

"No Man's Land."

Second, because competent workers are seldom available. There are doubtless enough men who are equal to the task, but few of them are so situated that they can take it up.

Third, because the value and the possibilities of such service have not yet sufficiently gripped the souls of Christian people, and the need of the work is not always before them.

The great war has done something in certain instances to break down religious barriers of a division sort. It ought not to be difficult to put missionary work for the woodsmen on a basis as nonsectarian as that of the Young Men's Christian Association. This organization does in certain instances look after the welfare of men going into and coming out of the camps, but so far as I know, it does not send its representatives into the camps.

AN APPRECIATION

By Prof. William W. Rockwell, Union Theological Seminary, New York

BY the death of Professor Samuel Train Dutton at Atlantic City on March 28th, The Congregational Home Missionary Society and the Church Extension Boards lost a Director-at-Large and a valued counsellor who had served them since 1915.

Dr. Dutton was born at Hillsboro, New Hampshire, October 16, 1849. He was graduated at Yale College in 1873, and at once entered the field of school administration. From 1882 to 1890 he was Superintendent of Schools in New Haven, Connecticut, and of Brookline, Massachusetts, from 1890 to 1900. He then became Professor of School Administration and Superintendent of the Horace Mann and other schools connected with Teachers' College in Columbia University. In 1915 he was made Professor Emeritus. He had long cherished a plan to make a tour of the globe, visiting various educational institutions, but the world war made this impossible.

As treasurer of Constantinople College for Women, Dr. Dutton was in close touch with affairs in Turkey, and with Dr. Barton of the American Board, he led in forming the American Committee for Relief in the Near East. For many months he was its Executive Secretary, and at the time of his death was Chairman of its Executive Committee. During the past winter he also devoted much time to the reorganization and consolidation of Serbian Relief.

Dr. Dutton was a trustee of the World Peace Federation and General Secretary of the World's Court League. He was twice honored by important foreign appointments.

AMERICANIZATION

By Rev. Sherrod Soule, Hartford, Conn., (Concluded)

TALK about the foreigner living apart is absurd if made as a sweeping generality. Of course you can find isolated exceptions. As I walk down mornings to the Congregational House, a son of the Pilgrims not able to afford a Ford, there rolls by a luxurious limousine, having departed from a residence on fashionable, financial Farmington Avenue. The owner and occupant came here within the memory of the not oldest inhabitant, with his wife wearing a blue Italian shawl over her head. Within a month I saw that the son had been taken in to the select senior society of one of our important New England colleges. Did you ever know a millionaire remaining as a resident of the Ghetto?

Many, if not most, alleged Americans have taken smug satisfaction or senseless alarm during the recent years in attributing radical votes and platforms to the foreign-born. The Governor of Connecticut so assumed in his last inaugural which I read. Figures do not always lie and a few taken from the presidential vote of 1912 tell a different story.

Ohio has about one half the total population of New York; also its foreign-born population, rated by percentage, is about one half that of New York. Yet Ohio cast 27,000 more votes for the Socialist candidate than the Empire State. Kansas, on the percentage basis of foreign-born, gave twice the Socialist vote of New York, while Oklahoma, one of the highest native-born populated states, ninety-seven and six-tenths, led all others in percentage of Socialist vote, being four times the ratio for New York, twice the ratio for Illinois and two and one half times that of Pennsylvania. I see no way that either higher or lower criticism can change this overwhelming refutation of imputation of fanatical foreign radicalism.

You have a right to require some brass-tackery in my treatment of this subject.

Governmental

Naturalization should impose more emphatic mental and moral attainment. The Federal Government should establish bureaus of instruction uniformly and adequately equipped and manned. If left to the sovereign states we will have good, bad and indifferent instruction or none at all. Privileges of naturalization should be absolutely and identically equal in all states. Why we failed to have the national unity we desire is that we have been making New York citizens and Nebraska citizens and not American citizens. Certain states of the Union allow immigrants to vote upon their first papers. In 1912 ten states gave this privilege. This is an avenue for dishonesty, debauchery, fraud and grafting.

In Nebraska, the alien in order to vote only has to live in the state six months and make his declaration thirty days before election. In short, an unspeakable Turk, who landed at Ellis Island in April, 1912, and took train at once for Nebraska, remaining a resident six months, and making his declaration in October, could have voted at the coming presidential election without knowing a word of English, understanding a provision of the Constitution or being able to tell the name of any one of the political parties that had candidates in the field.

If, however, mental and moral requirements should be more rigid, the method and mechanism of naturalization should be simpler and more economical. Declaration and first papers should be interchangeable between states, or better yet, be under uniform Federal control.

Alien privileges and prohibitions should be uniform and reasonable

throughout the nation instead of being left to the whim and wickedness of individual states.

A few years ago California was short of school teachers and called on Canada to come over and help, when it was found that they could not be paid their just wage from the funds of the state as there was a constitutional prohibition of the commonwealth against aliens.

It is expected that the immigrant shall be industrious to show himself worthy of naturalization and then the several states restrict him in occupation, and it reaches its climax in Michigan where no alien can be a barber. The ban is also put on recreation as well as occupation, and the Keystone State, previously, if not now, decides that no alien may own a dog.

Foreign language newspapers with 9,000,000 readers should be inspected by Government officials, not only to spy out treasonable utterances or anti-American sentiments, but to correct un-American ideas and ideals; and a strong and sympathetic series of instructive and inspirational articles along the line of American intelligence and ideals in the way of plate matter be freely inserted on the pages of the foreign language press.

I am a good deal of a States Right man as becometh a good Connecticutian, but the political and didactic means and methods for naturalization, the broad highway into Americanism, should be solely the duty and task of the Federal Government.

Social

Now the second means and method for inducing satisfactory Americanism is social. This is, after all, the most vital and valuable instrument. This is a method that is slow and difficult, not to understand but to secure. Racial, intellectual and financial conditions make caste cleavages as wide as the abyss between Abraham's bosom and the dry and thirsty land where no water is,

known as the final abode of one Mr. Dives. On previous occasions I have said something about brotherhood as the basis of democracy that has found its way into print, and I do not intend to repeat.

In the excerpt from the recent inaugural message of the Governor of Connecticut which I read, were these words, following his notice of the large percentage of claim for exemption from military service on the part of the alien: "That he is capable of absorption is obvious to anyone who glances over the casualty list and notes the foreign extraction of many of our finest citizen soldiers."

The question is, "Why did he make a fine soldier?" Because he was forced to it? You do not beget bravery with a bludgeon. Loyalty is not an effect of the lash. I will tell you why he made good in the army. He felt sure he was getting a square deal. He was treated as a fellow man and he measured up to it. He started out first, stripped to the skin, the bare body of a man, just like the rest. He marched and messed and bunked and bivouacked on equal terms and conditions with every other. Race and religion made no discrimination nor invidious distinction. Given a square deal he proved a square man. This must be the method, not only in war but in peace and in the hearts of our countrymen. Americanization will come like an avalanche if the square deal in industrial, political, social and religious life is assured.

In giving Mrs. Woodrow Wilson a shoulder patch of the Seventy-seventh Division, General Alexander said:

"I am proud of my division. It came from New York City and has in it every race—Poles, Jews, Italians, and even Germans. If you go to the Argonne Forest and see its graves and read the names on them, you will see that every race is there, but they are all Americans."

Finally, this high and holy idealism

set forth by the fathers a century and a half ago, must be organized into civil life, find its expression in social life and be interpreted in religious life.

The pillar of cloud and fire must be pointed out by Christian leaders and teachers and Christians must follow the gleam. The pure in heart will behold the vision whereby the people will not perish. God forbid that they become disobedient to the heavenly portent.

American spells obligation as well as opportunity, and there is no Americanization without its assumption.

What agency can so interpret this idealism that it can be seen coming down out of heaven? The Christian Church. Perhaps home missions here has its greatest chance of coming to its own and having satisfaction for its genuine travail of soul.

Would it not be well to have in

every creed in America, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Then let us require not a nominal assent to this creed but its thorough-going application. So much for the creed. What about the covenant?

"And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our Lives, our Fortunes, and our Sacred Honor." Thus do I covenant.

Then there will be no need to say, "Lo, here, or lo, there," for the Kingdom of God is at hand and within you.



A CHRISTMAS TREE UNDER DIFFICULTIES

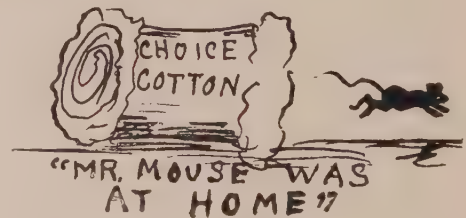
By Rev. John Foster, Drummond, Okla.

WILL it weary the readers of THE AMERICAN MISSIONARY to learn what a wonderfully good time a home missionary on the frontier can have on Christmas, even when the snow is so deep that it is almost impossible to get through the drifts?

Christmas Day, 1918, was quite an unusual one for Mrs. Foster and myself, for it was truly the first real celebration of the season that our little family had enjoyed. The children had at last reached the age when they could appreciate a good time and could be made to understand that Christmas differs from other days.

Mrs. Foster said that the children, little Mary Jane and baby John, must have a Christmas tree and that Mary must also have a rag doll like the one she had fallen in love with at

a neighbor's. So for some weeks before the great day Christmas trees and rag dolls and animal cookies quite took possession of all our spare moments.



Some old-timers said they hoped we would have a white Christmas like they used to have when they were boys, but Old Sol seemed determined to smile complacently on and do his best to save coal bills—when suddenly something happened. The earth must have rolled over dur-

ing the night and landed the sunny Southland up in the Arctic regions, for it snowed and blowed and blowed and snowed, until on Christmas day trains ceased to run and the only means of locomotion was on foot or on horseback. In many places the fences were buried under great drifts. The old-timers wagged their heads—they had never before seen anything like this in Oklahoma.

We were disconcerted. Where was our Christmas tree to come from? To go to the timber in such a blizzard might mean getting lost and freezing to death. Then it occurred to me that in our yard was a dead peach tree limb that had been torn down last June during the cyclone which wrecked our church building. By wading through a snowdrift I secured the coveted limb and we dec-

followed the mouse was slain. Poor mouse! He had saved us the price of a bundle of cotton and deserved a better fate.

The stuffing of the doll proved laborious work. The children were suspicious and watchful. I laughed to see Mrs. Foster with the doll in a sack, only its feet visible, trying to cram cotton into it with a lead pencil while Mary Jane was craning her neck and baby John pulling at her skirts. Alas, when the doll was finished those legs were wofully twisted and no amount of work would straighten them. But who could have done any better under the circumstances?

Christmas morning came. The home missionary's little Christmas tree was a humble one, but every bough was hung with love, and it



orated it in the dark hours of the night while the children slept. You would have laughed to see the dignified parson cutting out a whole menagerie of animal cookies in the kitchen, while his wife rolled out the dough. Then we had homemade candy and apples and cranberry chains for decorations. Cotton and whiting were suggestive of snow in the branches.

But how about the rag doll? That was the biggest effort of all. My wife would not let me help much with that except to buy the cotton for stuffing. I laid the matter before our local merchant and he said he had just the thing—a bundle of cotton which the mice had made a nest in and which he would donate to the cause. As it happened, Mr. Mouse was at home and jumped out of the bale. The merchant dropped the cotton and in the excitement which

was presided over by the big rag doll, dressed in clothes that baby John had outgrown. When the children came into the room they cried out with delight, and Mary Jane gathered the rag doll into her arms. Pretty soon she looked up and asked, "Mamma, has it got pencils in its legs?"

The little folks had a very happy day and so had the older ones. Mary Jane is just three years old, and she surprised us by repeating the Lord's Prayer for the first time during our devotions that day. Baby John enjoyed the tree, the doll and the cookies and expressed his pleasure by many exclamations popular in babyland. The rag doll was named Frances and it goes to bed with Mary Jane every night. We all hope that next Christmas may bring the same joy to the missionary and his family.

IT PAYS TO ADVERTISE

By Miss Alice Lyon Hildebrand, Hartford, Conn.

DO you believe that it pays to advertise? If you do not, you are not in line. The country in general believes it. For proof, remember the hundreds of Liberty Loan and war 'work' campaign posters. You couldn't get away from them, could you? They literally permeated the atmosphere. They drove you, in self-defense, to buy a Bond and to buy another.

But do we advertise missions that way? We put a neat little notice in the church calendar, or we have a missionary exhibit every five years, or put up an occasional poster in a spot that happens to be convenient. But as for keeping the biggest enterprise in the world in the public eye so that the public cannot get away from it, we simply do not do it. In fact, if anyone should seriously agitate an advertising campaign for missions on the scale of a Liberty Loan campaign, he would probably be put off with the reply that it was not "practical." Oh, for an impractical missionary enthusiast with a genius for advertising! But since the people and, incidentally, the money to adequately advertise the mission fields and their needs have not yet appeared, we can all at least do our bit in our own church. One way is by a bulletin board, so that in one spot at least wandering eyes will always meet missions.

Have you a missionary bulletin board for your Sunday School? If not, get one. Amateur or professional, it matters not, so long as you have a permanent spot to advertise missions, world fellowship and world service. Put it where it will be seen by the greatest number of people the largest number of times, for in a city church especially it may be seen by hundreds outside the Sunday School. Turn it over to a committee who shall be responsible for always having something interesting on it, for a bulletin board empty is worse than

no bulletin board at all. Let them enlist as much help as they choose from the Sunday School or the Christian Endeavor, but have the responsibility centralized.

As for material for advertising, the committee will soon develop a "bulletin-board eye," so that wherever they look they will find things crying to be used. Before they have been at it a year, they will have so many things that they simply will not know which to use first. Generally speaking, bulletin board material may be divided into the following classes:

First, last and always, pictures. For who would not stop to look at a picture, and what can tell the story better? They can be collected, of course, from endless sources. There are a few particularly good places, and the best seems to be the "World Outlook," published by the Home and Foreign Boards of the Methodist Episcopal Church. It is a veritable gold mine of fine pictures of the whole world, and no bulletin board can fulfill its destiny without the "World Outlook" to back it up. "The National Geographic Magazine" comes next, perhaps, and then other missionary magazines. The Missionary Education Movement has fine portraits of famous missionaries, a list of which appears in their catalogue, and all the denominational boards have pamphlets which contain pictures. All the magazines and even the Sunday papers yield an occasional gem, and post cards are a never-failing source of supply. These pictures may be used in various ways. They may be grouped by subjects or countries, or sometimes it will be well to give the whole board to one particularly impressive picture, to concentrate attention upon it. Post cards look well on leaves taken from postal card albums. Pictures which it is desired to use over and over again in different settings, had best

be mounted, and the committee will soon become collectors of cardboard as well as pictures.

Second, posters. Pictures, of course, will be used on many posters, but there are many other kinds. Unlimited statistics are always at hand and the only limit for statistical posters. Maps may be colored to illustrate various points. Livingstone's journey may be traced on a map, or the areas inhabited by the American Highlanders may be thus indicated, or the distribution of alien peoples, and so on indefinitely. Acrostics may sometimes be originated in clever ways, and alphabets catch many eyes and the jingles stick in many minds. As for example, an African alphabet begins

A is for Africa, so new yet so old,
B is for Bantus, the southern tribes
bold

This ends

Y is for You, and the help You can
send,

Z is for Zulu, and that is the end.

It will be comparatively easy to originate an alphabet on any country.

Third, curios. Although curios, generally speaking, require a cabinet, there are some that will adapt themselves to use on the bulletin board. For example, a Chinese kitchen god is good material, or any Chinese document, like calling cards, wedding invitations, petitions or proclamations. Someone knows a missionary who would gladly send you some, or perhaps a Chinese mission in your city may yield interesting exhibits. In the course of time, a good many objects from foreign countries and home mission fields may be acquired, although this is a much slower process than collecting pictures or posters.

Fourth, quotations. Think of all the catch phrases or splendidly put ideas and appeals you hear. Your committee will need a "bulletin-board ear" as well as eye to catch all the worth-while things said by worth-while people, to say nothing

of the things they may read. What might be called reproductions may also come under this head—a copy of Livingstone's tomb in Westminster Abbey, for instance.

Fifth, book covers. The paper covers from the latest missionary books surely have a place on the bulletin board, unless a special place for advertising the library is provided.

Sixth, a rack for literature. Some kind of a rack just below the board, in which pamphlets may be put for distribution, will be found useful. It may have on it the invitation to "Take one, read it, pass it on, take another," or something of a similar nature.

This is by no means an exhaustive list. Flags, for instance, may be found very useful, and anyone who starts a bulletin board will find that they have many more ideas than they have time to execute them.

A bulletin board is, of course, neither home nor foreign. It is a missionary bulletin board, and will give the whole world its due, perhaps following for its general scheme the schedule of benevolences. It may be mentioned here, perhaps, that, leaving out for the moment the "World Outlook," satisfactory pictures of foreign work are much more easily acquired than those of home work, but the home boards seem to excel in multiplicity of pamphlets and generosity in the distribution of them.

To run a bulletin board is heartening occupation. Often by devious paths reports will come back of how it has impressed someone. Often you will catch people copying its posters, or hear them ask where the pictures came from. And if, perchance, you do get discouraged, you can always think that perhaps the work is influencing some one whom you know nothing about, and with that thought in mind, having once begun, you dare not stop. If it pays to advertise every other business, why not the business of the church?



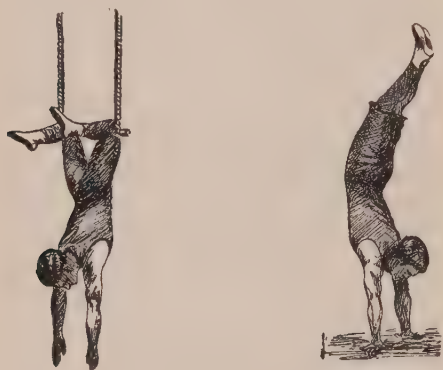
OUT WHERE THE WEST BEGINS

By Rev. Thomas Gordon, Van Tassel, Wyo.

"Out where the world is in the making,
Where fewer hearts in despair are aching,
That's where the West begins.

Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And a man makes a friend without half trying,
That's where the West begins."

IN a little western town surrounded by the Big Horn Mountains, and with wonderful picturesque valley outlooks, stands a well-



TRAINING FOR MEN'S TASKS

planned brick church having a small but live membership. The Congregational work here is vastly important, and the region cannot be considered overchurched, since the pastor must not only care for the work in the town itself, but carries the gospel message to other places in the outlying district.

When the writer took up the duties of this parish, he felt that the greatest need of the church organization at that time, was aggressive effort for and with the young people, among whom there was little or no religious activity. Therefore a basement was added to the building, a furnace was installed and an organ-

ization effected among the boys and girls for club work. This was a real community need, as prior to this arrangement there were no recreation centers except the pool and dance halls. The Christian people made a united effort after a substitute for these forms of entertainment had been found, and barred out the pool hall.

Our club work included some gymnasium training, such as wrestling, club-swinging, trapeze stunts, etc., and until the influenza epidemic broke out in this section of the country, these amusements, with attendance at our branch of the Carnegie library, were very popular.

Industrial classes were organized and held on Saturdays. The pupils who attended received lessons in painting, basketry and sewing, together with instruction in the gospel message, the people in charge realizing that the presentation of religious themes to these young folks would eventually come to mean a great deal to them a little later on.



MUSCULAR CHRISTIANITY

We have had the great satisfaction of witnessing some remarkable changes in the lives of a number of

our young people, and have come to feel that real service does not lie in human effort alone but that it is the result of activity of the Spirit. We are learning more and more to depend upon Christ to bring forth the fruit of our labors and not to strive by our own strength. We see that the laws of spiritual results are as sure and definite as the laws of sowing and reaping.

After some special prayer meetings held during the first months of the year, we entered into union

evangelistic services with the neighboring church for a period of three weeks. During these meetings there were thirty converts, most of them uniting with one or the other of the churches holding the services.

Our Every Member Canvass was very successful. It had its beginning at a banquet in the home of our Sunday School superintendent, where the plan was outlined and heartily approved. The results have insured the financial outlook for the coming year.

MIZPAH

A MONTH or so ago there came to this office a letter from the Rev. John P. Trowbridge, of Interlaken, Massachusetts, pastor of the home missionary church at that place. For many years Mr. Trowbridge was a Connecticut minister and the intimate associate and coworker of the father of the Managing Editor.

In his letter he mentions the fact that some time since Dr. Emrich of the Massachusetts Home Missionary Society made a brief call at the parsonage at Interlaken. When his hand was on the door, ready for departure, he paused for a moment and offered a brief prayer for the pastor and his wife. The incident so impressed Mr. Trowbridge that he wrote the following verses, which we are happy to reproduce:

A PARTING WORD OF PRAYER

They stood together in the afterglow,
Beneath the lintel of their cottage door—

Two servants of Jehovah, long ago—
The gracious woman, and the man, Monoah.

There came an angel from some distant place,
And stood beside them in the fading light,
And talked with them, appearing face to face,
And blessed them as they parted for the night.

His message bore a wondrous ray of cheer,
It filled the dwelling with a radiant peace,
And on through days which otherwise were drear
The impress of its comfort did not cease.

'Tis still the same in many a home forlorn,
Where hearts are anxious, troubled, sorely pressed,
And loved ones wait, while soldier boys are gone,
God sends to such his angel as a guest.

And on the threshold lingering at eve,
Within the shadows, still the aged pair
Are comforted, if, ere he take his leave,
He lifts to heaven a parting word of prayer.

WAYSIDE CHAPEL---A CHANCE ACQUAINTANCE

By Rev. R. W. Barstow, Woodstock, Vt.

(EDITOR'S NOTE.—The following story is illustrative of the fact that the best way to increase revenue for foreign missions is to do intensive home missionary work. A foreign mission agency could almost afford to subsidize a homeland organization for this very purpose. And the world consciousness may be discovered even when one would least expect it.)

IT was among the hills of central Virginia that it happened. I was speaking in a number of towns on behalf of the Armenian and Syrian Relief Fund. My morning and evening engagements on this particular Sunday were in adjoining towns whose centers were about six miles apart. After the morning address, and a delightful southern dinner whose best garnishing was the genial hospitality of "Marse Frank," I decided that rather than wait for the five o'clock train, I would enjoy the pleasures of a hike. The deep mud of the country roads forced me to keep to the "hoboes' highway," where I had to sidestep to avoid a double-header of coal and other freight, and a trainload of boisterous soldiers homeward bound. The fourth mile-post was just in sight when I caught the sound of voices singing a hymn. Looking up from the ties and rails, I noticed a rough frame building among the oaks and pines, a stone's throw from the track. A mud-bespattered buggy and a saddled pony were standing near, impatient for the return of the owner. Drawn by curiosity I approached the door, thinking it would be interesting to drop in on a little backwoods service. As I entered and quietly moved to a rear bench, twenty-seven pairs of eyes were focused on me or perhaps it would be more accurate to say on my uniform. The manipulator of the keys of a wheezy organ was struggling too hard over the simple tune to share in the widespread wonderment at the unexpected visit of a soldier. The closing hymn rambled on for a stanza or two, and then the superintendent of the Sunday School, for such it was, read the report for the day:

"Number present, twenty-eight; collection, seventeen cents." Then addressing me in the same matter-of-fact tone, "Stranger, won't you talk to us?"

As I backed up against the smoking stove I thought I had never faced a stranger audience. Of the twenty-eight, three were adults, four babes in arms, and the others ran the gamut of youth from wee toddlers to a young man who nursed an embryonic mustache. Clothes! I should have had my wife with me to note the gowns for adequate description. I am very certain they were a generation behind as we count styles, not to mention the different degrees of raggedness and general disorderliness. It would have taken much labor with needle and iron, and many bottles of cleansing fluid to make the total clothing equipment presentable. Tousled heads and soiled faces and hands completed the strange picture, and yet they had seemed not unhappy as they sang, "He's my Friend." And, bless their hearts, it is true, for He looks not upon the outward appearance but upon that which lies within.

They listened eagerly as I spoke to them for a few moments, telling them very simply how I had happened in on them, touching briefly on the situation in the Near East, by way of interesting them in other people and enlarging their horizon, not for the purpose of appealing to them for funds. They seemed better fitted for the role of recipients of charity than that of beneficiaries. Then, noting their continuous inspection of my boots and buttons, I suggested to them how they might carry on the fight for Christ and His spirit throughout the world, using the military figure of speech, that

they were in the army of the Lord out there in Virginia, their uniform the outfit described by Paul, and their objective to establish the spirit of love and service in their own hearts and the hearts of those about them.

I started back to my seat, but was halted by one of the women who thrust a tattered dollar bill into my hand, saying, "Here, Mister, I want to give you this for them martyrs." And as though that were a signal, others began to fumble around in their clothes, and to my utter amazement produced quarters and dimes long cherished with care. They were worn and shiny from much fondling, it seemed. Who knows but they had been saved for just such an opportunity? As I thanked them and explained what their generosity would mean in terms of life and happiness to a few more of those suffering Christians in Bible lands, I counted their gifts and found three dollars and sixty-five cents. How many thousands have been given that were of less real value to the givers! Surely, here was the story of the widow's mite again, way out in a little place that you can't find on any map.

The session closed with a beautiful prayer by the leader, on week days the underground foreman of a nearby mine. Their action, far more than my words had made it a red-letter day for us all. After a few moments of general conversation and getting on of wraps, we turned to leave. As we started for the door, Brother Wren said, "Say, Stranger, give me that change and I'll give you a note." Whereupon he handed

me a five-dollar bill to round out the contribution from Wayside Chapel, as they affectionately call their little meeting place.

Just outside, one of the girls led up to me, literally by the coat sleeve, her bashful beau, who had come to walk home with her, and he obediently gave me another quarter, while the maiden beamed with pride. Such is the contagion of a good deed.

The group dispersed, perhaps a third of these simple-hearted people accompanying me along the track, until they branched off through the woods in twos and threes, calling back their farewells and remembrances to relatives and friends. Their local *au revoir* evidently was a shrill "Come see me," parceled out each to each by name.

The last to turn off were Brother Wren and his wife, the one who had struggled so valiantly with the asthmatic organ. They told me with refreshing simplicity how cold and dead the region had been until they tried to warm it up a little with Sabbath School and an occasional preaching service in Wayside Chapel. And, they said, it was at last beginning to glow a bit with God's blessing. As we shook hands and parted after they had urged me to go home with them for supper, Mrs. Wren said, "Say, Mister Chaplain, I just felt the spirit of God come into our chapel the minute you opened the door." I knew His spirit had been there from the beginning. "Yes," she added, "I believe the Lord sent you there to speak to us today," and in that I am sure she was right. Reader, do you not agree?

In August the members of our church started a movement to raise \$20,000 for the Italian soldiers, and in September the whole Italian colony joined in the biggest parade San Francisco ever had. We raised \$21,000.

We have received letters from Italy, Venezia and Toscana from our members there. Some are in the American army, others in the Italian. They all thank God because they were able to attend our mission in San Francisco. So even though we do not see the results here, we know that the seed has not been sown in vain.

—From report of Rev. A. B. Apra, San Francisco

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
FOR THE MONTH OF MARCH		Contribu- tions	From State Societies	Total	Paid State Societies	Net Avail- able for National Work	
	Av'ge five previous years.	13,817.25	2,049.95	15,867.20	988.13	14,879.07	5,721.33
	Present year.....	8,056.14	1,070.41	9,126.55	679.07	8,447.48	40,729.62
	Increase.....						35,008.29
	Decrease.....	5,761.11	979.54	6,740.65	309.06	6,431.59	
FISCAL YEAR ENDING MARCH 31 1919							
	Av'ge five previous years.	95,324.59	39,181.82	134,506.41	28,772.66	105,733.75	125,559.34
	Present year.....	103,227.63	42,043.64	145,271.32	32,768.13	112,503.19	145,259.57
	Increase.....	7,903.09	2,861.82	10,764.91	3,995.47	6,769.44	19,700.23
	Decrease.....						

Matured Conditional Gifts for the year, \$40,900. Last year, \$3,100.

That last line looks good. It is spiritually meaningful that there should be an increase all along the line in the year of great drives and high taxes. We do not even allow the decreased value of the dollar or the apparent loss in March to vitiate our joy at this showing. The most significant column is "Net Available for National Work," which sorts out the confusing elements, showing an increase of \$6,769.44 at headquarters, and indicating a corresponding gain in the state treasuries. The decreases for the month over the average of five years means that the average is abnormally high because of special effort to avoid debts which were made in the earlier years.

Legacies and conditional gifts are irregular. Last year we had to take some \$30,000 from the Equalization Fund. This year we put \$58,458.00 into that fund. The condition shown above enabled us to close the fiscal year with the debt of \$5,200.00 paid and a balance of \$822.47.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent., or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

THE AMERICAN MISSIONARY ASSOCIATION

At the Closed Gate To be a Negro in a day like this
 Demands rare patience—patience that can wait
 In utter darkness. 'Tis the path to miss,
 And knock, unheeded, at an iron gate,
 To be a Negro in a day like this.

To be a Negro in a day like this
 Demands strange loyalty. We serve a flag
 Which is to us white freedom's emphasis.
 Ah! one must love when truth and justice lag,
 To be a Negro in a day like this.

To be a Negro in a day like this—
 Alas! Lord God, what evil have we done?
 Still shines the gate, all gold and amethyst,
 Must I pass by, the glorious goal unwon,
 "Merely a Negro"—in a day like this!
 —James D. Corrothers.

"We must be fair to the Negro," says the Atlanta Constitution. "There is no use in beating about the bush. We have not shown this fairness in the past, nor are we showing it today, either in justice before the laws, in facilities afforded for education, or in other directions."

Testimony A Mississippi lawyer addressing the Bar Association of that State said: "A Negro accused of a crime during the days of slavery was dealt with more justly than he is today. . . . It is next to an impossibility to convict even upon the strongest evidence any white man of a crime of violence upon the person of a Negro . . . and the converse is equally true that it is next to an impossibility to acquit a Negro of any crime of violence where a white man is concerned."

A Great Record It is written in the book of fame of American soldiers that the 369th United States Infantry, the first Negro regiment to go into active service on the firing line, never lost a prisoner, a trench or a foot of ground in a service of nearly a year on French soil. Marching as an advance guard of the 161st division of the Second French Army, it was the first unit of all allied armies to reach the Rhine after the signing of the armistice. The regiment had 191 days in front line trenches, which is believed to be a record among American units. The regiment never fought in an American brigade or division, but as a part of the French Army. No matter where they fought—they fought, and as colored troops of the United States have always fought, "nobly." Fort Wagner and Kettle Hill and northern Mexico knew the record of their gallantry. And now Europe knows it.



EDITORIALS

Behold, the winter has passed, the rain falls gently upon the earth, the flowers appear; the time of the singing birds has come, and the voice of the turtle is heard in the land. The husbandmen have gone forth to their toil bearing the precious seed. Everywhere the fields are green with budding blade and glorious blossoms. The myrtle grows where the brier flourished, and the garden of God is preparing precious fruits.

Awake, O North wind, and come thou South, blow upon our garden that in due season the fruitages of God may be gathered in.

CHRISTIANITY AND DEMOCRACY

We are hearing a great deal about democracy in these days. Much of what is now masquerading under the name is sheer deviltry. Civilization is menaced by social brigands, vociferous and murderous, crazed with their interpretations of a democracy divorced from Christianity—indeed, from all sanction of religion.

There are those however, not crazed who are led to strange utterances in their worthy zeal for democracy as the ideal government for humanity. These of us who reverence God as the supreme and sovereign ruler of the world and of all worlds do not like to hear good men say that they will have no other than “a democratic God;” and they are saying it. We are told that “as democrats we need such a God; that the universe is in the control of a democratic God.” However this may be construed in the thought of the user, we who have been and are working and praying for the kingdom of God take comfort in the sovereignty of Him whom we worship as “the King,” and who rules over his kingdom with his all wise and all loving laws which we certainly did not make and which we as certainly must obey. Democracy is “the government of the people, for the people, by the people,” and in a democracy the power to rule originates in the people and is maintained by the people. We may work for the kingdom of heaven and extend its loving benevolence to those who are ignorant of it and who need it, but it can hardly be proved that we originated it, or that we have

made its laws, or that it is under our jurisdiction. God is not the ruler of the universe by a popular vote of those who reside on this little star which we call the earth. We are subject—yes, subject—to the laws of a kingdom which we did not establish and which are imperative for our life. It is left to man to choose the form of government adapted to his earthly conditions and powers, and in his earthly adjustments men can elect themselves for temporal authority and make laws for temporal uses. This is democracy; government by consent of the governed, but the world will seek its salvation from its wrongs and its sorrows in vain so long as it puts its faith in democracy. It can find its welfare in twenty-four hours if it will take what Christianity is, and what it means to its heart, and give the principles of the Kingdom of God the right of way in thought and deed. The democracy of man needs the inner power and sanction found in the love and truth of God as it is revealed to us in Jesus Christ, which we call Christianity. This is the purest democracy on the face of the earth. In its light, the rights of all men are assured—every man and all men of every race under the sun. This alone will satisfy the world need for righteousness and answer the cry for justice and peace. Democracy is no substitute for Christianity, nor is it an equivalent. Let us put the stress on Christianity. We may not shy at the kingdom of heaven in our cry for democracy. And let us keep on praying, for the kingdom of heaven on the earth, the rule of the king of heaven and earth whose abiding laws are in us and are ever with us for our good. In this is the charter and meaning of our Missionary Societies. It is “the kingdom of God” for which we are working. If we can do this in way of democracy better than under other forms of government so much the better. We will rejoice to see the world safe for democracy and rejoice more when democracy is safe for the kingdom of heaven. All of our theories of missionary service are on this basis and not on that of democracy. For this are our schools; for this are our churches—all of our theories of education and our interpretations of education. And it is to the patient and thorough work of Christian education through the school, the college, and the churches that we are to arrive at the truest democracy. Hence we appeal to our teachers and our preachers never for a day to forget this, that we are on the King’s business, are the King’s messengers and servants for upbuilding of his kingdom.

MY MONEY AND MYSELF

(Being the Observations of a Certain Rich Man)

My spirit was, I confess, just a trifle ruffled last night when, for the nth time, I heard some one affirming, with solemn unction, as though from the oracles of God, that money is the root of all evil, an assertion grossly untrue and one that no man of sense could possibly make.

Those who repeat this silly saying doubtless suppose they are quoting Holy Scripture. They should know their Bible better. The Good Book, of course, says nothing of the kind. It is not money but a very different thing,

to wit, the love of money,—that contemptible itch for gain known as “greed,”—which Paul likens to a poison root from which springs up a lush growth of many evils.

But Money, considered by itself alone, cannot be blamed, cannot be praised. It has no character of its own, nor even an independent existence; for money must always be somebody’s money and its morals the morals of its owner. Good money is merely money in good hands and bad money, money in bad hands.

Another flagrant mistake it is to praise or blame rich men simply for being rich. Money, having no character of its own, can evidently bestow none upon its possessor. A man may be rich because he is good, his prosperity resulting directly from his integrity; or he may be rich because he is bad, his wealth being nothing else than a heap of plunder; but no man can justly be reckoned either good or bad merely because he has large property. There is as great a variety of character among the rich as among the poor. The New Testament, for example, introduces us to two wealthy men; their mansions may have stood side by side upon the Fifth Avenue of those days and the commercial agencies may have given them precisely the same rating; but between the “rich fool” and him in whose new tomb the Savior lay, the moral distance was immeasurable.

Very intimate is the relation between a man and his money,—so wonderfully close as to amount almost to identity. Speaking for myself, for one may talk frankly under the veil of anonimity, I feel that a certain little bunch of securities lying in the vault, together with the property they stand for, is not simply mine but in an important sense is me. I surely have put myself into them, my time,—the best hours of every day six days a week, year after year,—my strength, the fresh power of my youth and the unimpaired vigor of my mature age,—my best gray matter, all of wisdom, skill, patient effort, self denial and frugality that I have been able to muster. There it lies in the vault as in a storage battery, an accumulation of my personal energy, a sort of secondary self, a self concentrated and intensified. Whatever that money does under my direction, is it not I that am doing it?

When one thinks of money in these terms, as a sort of boiled down essence of human life, he realizes what important stuff it is, how it carries with it the sacredness of the life that it contains, how careful one ought therefore be with money and how to waste or destroy it is a sin against life, itself.

Whenever a man’s wealth has come to him dishonorably, as the accumulation of a lifetime of petty meanesses, of systematic, legalized injustice, or as the contemptable hoardings of a stingy heart, this secondary self must be a very uncomfortable companion, a restless bed fellow by night and a depressing presence at the breakfast table. Happy is the rich man who can truly say about his wealth, “It is good, clean money, every cent of it, I have made it my constant aim to deal squarely with all men, I have tried, and not without success, to have every transaction as beneficial to the man with whom I dealt as to myself and I have made it the habit of my life

to share whatever good fortune has come my way with my employees." For such a man, his wealth is a source of great and constant satisfaction, a secondary self **that is uncommonly good company.**

We are naturally inclined to speak and think of wealth in the possessive case. We should do well to remember that one's title to what he calls his money is by no means absolute. My property really belongs to the people who own me,—to my wife, for instance, my children, my aged parents, my church, my town, my country, my fellowman, my God. My own part is that of a trustee whose business it is to see to it that the property is well administered and honestly expended for the benefit of those to whom it actually belongs.

An interesting thing about wealth is the way in which it magnifies the personal power of the one who holds it. A man without money is like a workman without tools,—however good his work and large his skill, with bare hands he can accomplish but little.

May I be pardoned for again speaking frankly from my own experience? In my case, instead of being the root of all evil, money has been a prime factor in most of the things which I count best in life. It has enabled me to enjoy certain very important personal privileges and advantages, and to avoid various serious evils. By its help I have been able to take adequate care of those who are dearest to me, providing them with a convenient and comfortable home, abundant and wholesome food, suitable clothing, education and travel, without spoiling them with indulgence in enervating luxuries. It has vastly augmented my influence among men, the fact that I am known to be a man of means gives weight to my opinion; my word is listened to; my voice counts, I am the better able to prevent things that should be prevented and put through other things that ought to go.

Furthermore it gives me the joy of a personal share in a lot of the best and bravest work that is going on in the world. When I sat down to dinner last night, my beef and bread tasted the better because I remembered that a group of hungry Belgians, a cluster of French orphans, a family or two of oppressed and starved Armenians were my guests. As I lay awake last night thinking of the awful desolation of stricken Europe there was much consolation in the thought that, at all events, my Red Cross nurses were there working valiantly to set things right. As I listened to my good minister on Sunday, it gave me solid satisfaction to feel that I was behind him and that he knew it. The fact that a man of means contributes to his salary does not muzzle him, as Upton Sinclair and men of his kidney are screaming. My minister knows and I know that he is expected to speak out boldly as he ought to speak and to deliver the whole counsel of God without fear or favor. If he hits me in a tender spot, if he rebukes some darling sin of my own, so much the better! That is what he is for.

I have a genuine and deep satisfaction in the reflection that while I sit at my desk amid the difficult and tedious details of a great business, I am at the same time planting the seeds of Christian civilization in hundreds of places. I am preaching the good news of the love of God to the op-

pressed and neglected of our own land and to needy souls all around the world, through the great home and foreign missionary movements, which to my mind, are the very noblest undertakings of all time.

Since wealth is so vast in its potency to relieve the world's misery, to minister to the needs of man and to fill all lands with blessings, there surely can be no sin in the desire to be rich. To covet another man's possessions, to strive to get out of the common purse wealth for which you make no fair return, to have a miser's burning thirst for gold, to be eager for wealth that you may consume it upon your own lusts,—these and other forms of covetousness are most ignoble. But desire, wealth however earnestly, with the genuine wish to employ its great power for the benefit of a world whose needs are so great, appears to me a noble passion. Indifference to money would be tantamount to indifference the vast, throbbing needs of humanity.

One of the most serious of all the mistakes that rich men make is that of supposing that death will necessarily and inevitably deprive them of their property. This is indeed the case with most men but not with all. Some, on the contrary, have found in their wealth a means of projecting themselves into the future and so achieving a very real and practical form of earthly immortality. There are men, not a few, who, though their voices have for years been silent and their feet dust, are today even more actively useful among their fellows than when they were with us. For their money, that secondary self, surviving the death of the mortal body, has been so left and directed by them that it keeps on doing the same fine things they used to do and thus carries out into the boundless future in ever widening circles the beneficial aims and purposes cherished by their generous hearts.

To give away money so successfully that it becomes wholly a blessing and not a half curse to those who receive it, is not easy. Even more difficult it is in making a benevolent bequest to guard and restrict your gift in such wise that it shall never be sidetracked, but accomplish exactly the thing you wish. For no one is wise enough to judge the conditions, necessities, opportunities and perils of future generations. Experience has abundantly shown the folly of leaving property in the senseless grip of "the dead hand." The only safe thing is to entrust ones bequest to living men, depending upon them to carry out, according to their best judgment, the spirit and intentions of the giver. Even while still alive we must depend upon others for the expenditure of our gift money. A man who should decline to give except where he himself had in hand the actual laying out of the cash, could never go far in his benevolences. We select our agents, Red Cross, Y. M. C. A., etc., and trust them to use with integrity and wisdom what we place in their hands. In leaving a bequest to trustees one only carries the same thing a step further.

For my own part, I think I know how to place my money where it will be certain to do good after my death. Having made suitable provision for my own household, and friends, I intend to place the bulk of it in the hands of the various benevolent societies of the Congregational Church, institutions which are engaged in what I regard as the very noblest type of work

that the world knows. The Trustees and Executive Committees of these societies that are composed in about equal numbers, of ministers and laymen. The ministers are pastors of important churches, men of large intelligence, wide vision and warm sympathy. The laymen are men of stainless integrity, large business experience and sound judgment. Such a group with their successors, can in my opinion be safely depended upon to help me in carrying out my ambitions to continue long after my day of personal activity is done as a live-giving force in the world.

ROOSEVELT AND THE AMERICAN INDIAN

By Secretary Roundy

Primitive races have their message for civilized man; they can teach us as well as we them; and in absorbing them into our civilization, if we see to it that native talents be not destroyed, the Indians can enrich the civilization of the world at large by contributing their own racial gifts to the sum total of human culture.

It was characteristic of Mr. Roosevelt to take the greatest interest in bringing to popular attention the native Indian poetry and music. His interest in this field was comparable to that relating to the revival of the old Gaelic literature. Today when anthologies of Indian verse may be consulted in our libraries, when so-called Indian songs are included in concert programs, and when an Indian opera is performed at the Metropolitan Opera House, it is good to recall his words, "I consider the conservation of Indian art in our education of the Indians important enough to include in my next message to Congress. It fits in with all my policies of conservation."

Mr. Roosevelt's words of praise for the faithful and meaningful

careers of women who have spent their lives as missionaries to the Indians should cause everyone of us to think and act. Speaking of his tour among the Indian reservations as Civil Service Commissioner, he once said: "I spent twice the time out here that I intended to because I became interested and traveled all over the reservations to see what was being done, especially by the missionaries, for it needed no time at all to see that the great factors in uplifting the Indian were the men who were teaching him to become a Christian citizen. When I came back, I wished it had been in my power to convey my experience to these people, often well meaning people, who speak of the inefficiency of missions. I think if they could realize a tenth part of the work not only being done but which has been done out there, they would realize that no more practical work or work more productive of fruitful civilization, could be named than the work carried on by the men and women who give their lives to the preaching of the Gospel of Christ to mankind."

NOTES FROM A. M. A. SCHOOLS

Lincoln
School,
Marion, Ala.

We have fifty-three graduates and ex-students in camp or overseas who have made a splendid record, with but one death. So many of these boys write back that they are carrying the Lincoln

Normal spirit wherever they go and that they never realized how much good their dear old school had done for them until they were separated from their own people. One of our boys was in the Argonne Forest, another in Metz. Their experiences

have been varied but I believe that all tried to do their part.

**Fajardo
Porto Rico**

The high school building across from our church is converted into a hospital and hundreds of patients are cared for by four nuns and a few nurses. The suffering in the country is terrible, large families prostrated lying on floor groaning—no doctor, no medicine, no food. There is always a great deal of sickness at this time of the year for the people have no blankets or sheets to keep them warm. They are so underfed that they have no power of resistance and the mortality is very high at this time of year, but unusually high now.

It is encouraging to see the poor men and women who are truly converted change their homes and the way of living. Yesterday, when visiting, one of our mothers told me that she washed the floors every few days and disinfected the house, and the family bathed every morning, so they were not afraid of the disease. We do not give pennies to the children to buy candy she said, which is the custom among the poor, then pay \$5.00 to the doctor to cure them. She said she had learned more in my mothers' meetings than all the other meetings together. I asked her if she passed the good news on to all these neighborhood mothers. Her husband said, "Many times when I come home to my meals she is surrounded by women telling them the Gospel truths and how to live." She does not know how to read but she has the Truth in her heart.

**Dorchester
Academy,
McIntosh, Ga.** Have I told you that six of our girls in the high school walk sixteen miles a day? More than as many more walk fifteen and fourteen miles, one boy among them. Ought they not to be hungry at noon? Last week we served over fifty pupils with soup at one time.

The tickets cost each one two cents.

Last week closed our first semester of the school year. Tomorrow we enter upon our last half. I am immersed in test papers. What do you think of these two answers? "Distillation is something that teaches you how to act." "Bacteria furnishes the food product for the world." Please do not hold me responsible for any such instruction, though it came from my seventh grade class in Physiology. However the girls had only been in school one month.

**Talladega
College, Ala.**

When the boys were discharged from the S. A. T. C. many went into the College for regular college training, so that we have quite as many or more in College than in previous years. We are, also, looking for some of the returning soldiers to come back to school; we have had many interesting letters from different places in France.

The war interfered with Mr. McDowell, our missionary to Africa. When he and his wife were ready to go and had everything prepared to sail, the boat was requisitioned for a transport, so he came here in October and has been under the direction of the American Missionary Association as pastor here for a time. He is a very unusual man with an interesting wife, one of our graduates.

There is a marked change in the ages of the pupils in the grades in both the Preparatory and College Departments. This year there are several entering the Preparatory Department under fourteen years old. Nearly half of the boys in that class of students are under seventeen. When I came here ten years ago there were very few in school under eighteen and a good number were in their twenties. This is most encouraging.

An exception to this is the case of two brothers from a farm near Anniston. The father was taken sick when the boys had reached the

Sixth Grade, and for three years they were out of school at just the time they needed it most. The father is better now, and there are others boys, so that these two are here in the Seventh Grade when others of their age are in the Ninth or Tenth. They had a farm and the rise in cotton, of which they raised six bales, or three thousand pounds, cleared the farm of indebtedness and permitted the boys to come as cash students. So, while we are lamenting the high price of cotton goods there are many like cases where the sale of cotton has been the liberation of the small farmer, especially the colored.

**Moorhead,
Miss.**

School began so prosperously this year, but, as in so many cases, the "flu" marked us for its victim, and we were closed for two weeks in October. We had hardly begun again when we had a perfectly "swell time" with the mumps, and after Christmas we had another outbreak of influenza, making about seventy cases in all. Still we feel that God was very good to us for all the teachers and girls recovered, and while it was hard, still the helpful spirit of the girls never

showed to better advantage. Double duties were cheerfully assumed and almost no complaining was heard.

Our school is crowded to its utmost capacity this year, and we are turning away girls daily. When mothers get on the train and come several miles in the rain to beg a place for their daughters you wish you had a fortune that would help you to put up a building to accommodate them.

This section needs the school so badly. I don't think I have ever realized it more than I do this year. We have had so many girls come in who are so pitifully ignorant of everything that we think makes life desirable. Some of them are home sick at first, as everything is so different, but they soon fall into line, and enjoy the regular way of the life here.

We are glad to report that some of our girls who have been with us longest are giving evidence that they are really trying to live a Christian life. Professions don't count for much, for it is very easy for these girls to profess, but when you see that they are trying to tell the truth, keep the rules, and be helpful, we feel that their religion is genuine.

NOTE AND COMMENT

**Southern
University
Race
Commission** "The Open Letter" by the Southern University Race Commission, from which the following passage is quoted, has been called "the most clear-cut statement in favor of the education of the Negroes that has been issued by any body of Southern white men." It says: "The solution of all human problems ultimately rests upon rightly directed education. In its last analysis education simply means bringing forth all the native capacities of the individual for the benefit both of himself and of society. It is axiomatic that a developed plant, ani-

mal, or man is far more valuable to society than an undeveloped one. It is likewise obvious that ignorance is the most fruitful source of human ills. Furthermore it is as true in a social as in a physical sense that a chain is no stronger than its weakest link. The good results thus far obtained, as shown by the Negro's progress within recent years, prompt the commission to urge the extension of his educational opportunities.

The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South cannot realize its destiny if one-third of its

population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the schoolroom."

The Best People of the South Bishop Gailor of Tennessee in writing of the reciprocal relations of the two races in the South gives good counsel to both—when he says in words that should be heeded in the Southern Workman:

The best people of the South, the most intelligent people, believe that civilization does not simply mean steam cars, airplanes, twelve-inch guns, and the applications of electricity. They believe that civilization stands for honesty and justice, for power without pretense, for the development of truth, sincerity, capacity for work, and liberty, for justice and reverence for institutions, for the sacredness and dignity of the marriage relation.

Fundamental rights, so the best white people of the South believe, must never be interfered with except through due process of law. Every man, too, must have the right to choose his own form of labor and to develop his individual powers. The best people of the South want colored people to have these fundamental rights and they want them to be protected in these rights.

Obligations, however, are reciprocal. Colored people can help in many ways. We must all remember that prejudice is a fact which must be bravely faced. Men must cultivate honesty, sincerity, and the virtue of moral courage. It is always hard to suffer and be strong—to be self-controlled. Two wrongs, however, never make a right. The number of people in the South who want to see self-respecting colored people make progress is increasing very fast.

Thoughtful colored people must be missionaries to members of their race and restrain those who are quick to resent and who provoke trouble. White and colored people alike have a serious duty and an important work to do.

Think This Over

There is a great deal of effort being put forth to prove that the Negro soldier and the Negro population in general have become very much inflated over the achievements of the war, and particularly the records of Negro soldiers, so that the Negro soldiers on the other side and soldiers here, and the Negro population in general, are the subject of more or less strenuous missionary effort, so as to forestall disturbances supposed to be brewing. We deny, says the Editor of the S. W. Christian Advocate, most emphatically that there is any cause for this apprehension. There has not been at any time in American Negro life evidences of anarchy or bolshevik practices, although there have been great provocations. The temperament of the Negro is a safeguard against this. He does not strike, assassinate, kill, burn, destroy; rather than revenge, he forgives. The fault may be that he forgives and forgets all too quickly, but it is quite evident that even in individual movements, as well as in group movements, you can pretty well rely on the non-anarchistic tendency of the Negro.

Instead of the agencies spending large sums of money to quiet the restlessness of the Negro, let them send up and down through the country flaming evangelists of good will and teach the hostile South that a new day is on, and we must accord to these loyal, faithful Negroes a new attitude. How much preaching of that sort are we having? Very little, and it sets very poorly on the stomach of the Negro to think that he is to be preached to all the time and that other people, who are the

real cause of friction, race antipathy, race strife, exasperating interracial conditions, are simply passed up. Are our friends afraid to tell the South, and the North, too, for that matter, that there must be a change in attitude toward the Negro? Are they afraid to say, now that this Negro has proven himself worthy, that there must be a receding from certain former practices? Or is it the purpose to crowd upon this Negro, even though the logic of the facts and consistency are against such?

Progress

An important after-war industrial opportunity, which is being afforded Negroes, is through the Chickasaw shipbuilding plant at Mobile, Ala. This plant is operated by the same officer as the Tennessee Coal, Iron and Railroad Company, both companies being of the United States Steel Corporation and have back of them all of the resources and capital which this corporation controls. The Chickasaw plant is not a "War Baby" that will close when the exigencies of the war situation have passed, but, like the Cramps Ship Yard and the Newport News Shipbuilding Company, it is to permanently build ships to go upon the seas.

The Chickasaw Shipbuilding Company affords a great after-war opportunity for Negroes. It is a great opportunity, not only because of the number of Negroes to be employed—5,000 or more—but also as to the lines of work that are to be open to them. They are not to be confined to unskilled labor, but are to be given opportunity to enter every line of work that the plant affords. This company is to build the new kind of ships, those constructed out of fabricated steel.

A wearer of a Service Still Lynching Pin is concerned with the impression which our inconsistencies must make on the world abroad. He writes in the Detroit, Mich., Free Press:

It is with deepest humiliation I note that the Southern States are still lynching Negroes. Right in the face of the peace conference, a mob burns a Negro on the public square in Texas for a crime for which the state had already meted out a fit punishment. Women, American women, stood by and rejoiced at this act of barbarism, while in France and Belgium women are crying out justice against Hun barbarism.

Who will mention these facts at the great conference which has convened to make the world safe for democracy? Will our president? Or is he too much affected by the woes of the war-scourged countries to note the wrongs done his people here. If the Allies really wish to make the former German Kaiser suffer, they should clip his hair, blacken his face and banish him south of the Mason and Dixon line—most any state would do. We claim we love democracy,—why persecute a man on account of his color? Why not imitate Marshal Foch, who said: "France has no color prejudice and persecutes no man on account of color or creed."

What are his enemies afraid of that they should organize such a diabolic society, when all the world is seeking peace and the pursuit of happiness? He has never borne arms to protect his rights, nor slain to strike terror in the hearts of others. He is not anarchistic, but oppression may bring it about; not a Bolshevik, but hunger may make him so; not disloyal, but inactivity of the central government may bause it. He only asks the rights and privileges of an American citizen without any restrictions. Grant him these; denied these in this day with the spirit of liberty in the air no man will tolerate an abridgement of his rights), who cannot foretell a divided country?

We cannot conscientiously solve the problem of America or settle a Balkan quarrel, tell the South Americans to live brotherly and pro-

tect them from aggression when we do not protect a home. Liberty and brotherly feeling go hand in hand.

**What a
Southern
Editor Says
About
Lynching**

The News and Observer, N. C., in an editorial, tells what is the dominant sentiment in the South in regard to the most cowardly crime of lynching. We quote:

"The Onslow lynching is greatly to be regretted (sic) It is keenly disappointing that the white people of the South cannot allow the law to take its course in dealing with all criminals, white and black. Any grade of fair intelligence would understand, it would seem, that the lynching of Negroes is merely piling up trouble for both races later on. That so many white people refuse to grasp this fact is discouraging in the extreme to those who would like to see peaceful relations between the races.

There is no adequate remedy except continued education of the people to the end that they will learn to place a higher value on human life and will not lightly take that which they cannot replace. Negroes will, of course, suggest that the thing to do is to capture the lynchers and adequately punish them. Theoretically that is the thing to do. But observant Negroes know how hard it is to do that.

Courts are no stronger than public sentiment, and while prosecuting officers ought always to do all in their power to identify and punish lynchers, until public sentiment in hostility to lynching gets much stronger than it is now, we all know, as much as we may regret it, that those prosecuting officers are not going to be, as a rule, successful.

Lawlessness among both races can only be abated by the long and laborious work of creating a wholesome respect for the law. To this end all the machinery of justice and all the educational and uplifting in-

fluences available ought to be availed of.

Meanwhile law-abiding men of both races will deplore the fact that a Negro killed a white man bringing on the trouble in Onslow and that white men of the county who ought to have had more self-restraint permitted themselves to commit a second murder in the mistaken belief that it was justified by the first.

**Colored
Migration**

Negro churches of the North have found themselves almost helpless in caring for the problems presented by the great influx of colored people from the South. In Chicago, the negro population increased from 50,000 to 150,000 between the years 1916 and 1918. In Detroit, the rate of increase has been almost as great. In Gary, Indiana, the colored inhabitants have quadrupled in two years, and the United States Steel Corporation has assigned to the Methodist Church the responsibility of caring for this group. The problem is also acute in Cincinnati and Toledo. In New York City, where there is a colored population of 175,000 the problem is serious.

The old and new colored populations do not mix easily, especially in their religious life. About 60 per cent of the migrants were church members in the South, but their colored brethren in the North are making little headway in assimilating this new element; while the white churches have done practically nothing to aid them. There is desperate need for religious educational work among colored people. In Ohio, out of 38,000 colored children only 8,000 go to Sunday-school. In one city there are twenty-two saloons to every church, and of the existing churches very few are adequately equipped.

There seems to be no great need for new churches, but there is an urgent call for more effective cooperation on the part of existing churches

for (1) establishing community centers; (2) for social welfare work in industrial communities; (3) for providing sanitary and comfortable housing for colored people and (4)

facilities for wholesome recreation. The negro's innately religious nature makes the work of the churches doubly urgent.

We are pained to announce the death of Professor Andrew J. Steele which occurred at Ann Arbor March 21st last. Though death was caused by an old standing heart trouble, it came suddenly and unexpectedly.

Professor Steele, who had previously served his country in the war before his graduation from Whitewater Normal College was one of the earliest educators in the South. In the very beginnings of Tougaloo College he made his mark as an instructor, and because of his qualifications was appointed to the leadership of Le Moyne Institute in Memphis to shape its character and to make it the type of institution which it has held until now. When he went South as a teacher, it was through and in the same spirit of devotion to his country as that which called him in the Civil War. His heart went out especially to the unfortunate people of another race who were in greatest need. Professor Steele continued at the head of Le Moyne Institute for over forty years, and when he retired, his work and influence were so highly recognized by Southern educators and citizens, that a request was sent by them to the Carnegie Foundation that a special dispensation be made in his honor by a pension usually accorded only to college professors. For ten succeeding years, Professor Steele resided in Ann Arbor enjoying his well won rest and his books which were a part of his life, and in friendly helpfulness of community welfare, interested in all movements which made for the betterment of his fellowmen.

And so has gone the last of the early type of A. M. A. educators in the South, than which there have been no better. The Christian influence of Le Moyne Institute under Professor Steele was pronounced, and is felt until this day. At the ripe age of seventy-two fruitful years, he has passed to his reward but never will pass from the grateful memories of thousands whom he led on to worthy lives.

Rev. Reading Beatty Johns who for twenty-five years has been a pastor of churches in the South under the American Missionary Association died on February 5, 1919. Mr. Johns was educated at Lincoln University, graduating with the first class in that institution. His theological course was completed at Princeton Seminary. Mr. Johns had his earlier pastorates in such cities as New York, Philadelphia and Baltimore, after which he served only under the American Missionary Association. Mr. Johns was an exceptionally interesting preacher and was possessed of an exceptional evangelistic gift. His sincere and conscientious life was an example to all who knew him.

Rev. J. R. McLean, one of the earliest graduates from the theological department of Talladega College and from that time onward always a pastor in the churches of the American Missionary Association, passed away on Monday, April 7th. The churches at Wilmington, North Carolina, at Macon, Georgia, at Paris, Texas, and several others will remember his faithful ministrations to them. His upright example strengthened the influence of his forceful and faithful preaching.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for March and for the six months of the fiscal year, to March 31st.

RECEIPTS FOR MARCH

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918..	8,198.35	1,524.38	2,622.12	.....	69.55	12,414.40	2,634.66	15,049.06	6,571.02	21,620.08
1919..	5,978.71	1,558.78	2,287.98	.....	30.20	9,855.67	3,485.84	13,341.51	6,605.47	19,946.98
Inc.	.....	34.40	.....	.....	.....	.....	851.18	.....	34.45	.....
Dec.	2,219.64	.....	334.14	.....	39.35	2,558.73	.....	1,707.55	.....	1,673.10

RECEIPTS SIX MONTHS TO MARCH 31ST

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	74,189.54	4,105.45	20,150.94	6.50	364.85	98,817.28	4,980.87	103,798.15	26,904.28	130,702.43
1919	74,308.78	3,706.81	15,805.18	.....	320.51	94,141.28	3,117.59	97,258.87	33,415.37	130,674.24
Inc.	119.24	.....	.....	.....	.....	.....	.....	.....	6,511.09	.....
Dec.	.....	398.64	4,345.76	6.50	44.34	4,676.00	1,863.28	6,539.28	.....	28.19

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	2,132.16	863.37	1,970.68	22.00	559.60	5,547.81	15,809.50	21,357.31	.....	21,357.31
1918-19	1,158.30	945.57	2,870.85	.....	170.07	5,144.79	14,899.66	20,044.45	.....	20,044.45
Inc.	.....	82.20	900.17	.....	.....	.....	.....	.....	.....	.....
Dec.	973.86	.....	.....	22.00	389.53	403.02	909.84	1,312.86	.....	1,312.86

SUMMARY OF RECEIPTS SIX MONTHS

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for Regular Appropriations	\$130,702.43	130,674.24	.....	28.19
Designated by Contributors for Special Objects.	21,357.31	20,044.45	.....	1,312.86
TOTAL RECEIPTS SIX MONTHS	\$152,059.74	150,718.69	.....	1,341.05

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

May is here again, laughing May, with her blooming fields and balmy air. This is the time to put your church grounds into apple-pie order. Make your lawn about the sanctuary, with its shrubbery and flower beds, a thing of beauty. A slovenly church lot is a hindrance to religion. A charming lawn is a means of grace.



Is your insurance all right? Several hundred churches burn down every year. If your policy has expired and has not been renewed and your church vanishes in flames, then how can you rebuild without the insurance? Make sure about this today.



Have a tornado clause put into your policy. Here comes a letter from a church whose house of worship blew away last August. In many places it is as important to insure against hurricanes as against fire.



Parsonage loans? Yes, the list of applications for them is steadily growing since the war closed. We mean to do our best to help provide our ministers with homes till every one of our 3,095 Congregational churches which have no home for the minister is equipped with a good manse to shelter the pastor and his family.



At the March meeting of the Executive Committee aid was voted to sixteen churches in thirteen different states. The helping-hand reached out from New York harbor to the Golden Gate to relieve the country-wide need. Four were parsonage cases where we are glad to help shelter ministers' families North and South. Twelve were grants and loans to supplement amounts raised by churches to secure their equipment. There are still many applicants on the waiting list.



We have just placed a chapel in Moore Haven, Florida, on the southern shore of Lake Okeechobee in the Everglade country. It is for the use of our little church there not yet two years old. The Mayor of the little city is an enterprising woman who heads a committee of business men (including her husband) now visiting the state legislature at Tallahassee to ask that a new county be carved out of three immense counties whose county-seats are now remote and difficult of access. The new county will include about one million acres of land on the south and west shores of that great lake. The committee carries exhibits of the wonderful tomatoes raised on that rich soil, also trophies which they have won for other products at state fairs. They seem to think this is a Paradise for gardeners.



PEORIA, ILL., UNION CONGREGATIONAL CHURCH, INTERIOR

THE PLACE OF WORSHIP

By Charles H. Richards

IN building the sanctuary the chief interest will center in the place of worship. However stately and splendid the exterior of the edifice may be, or however varied and complete may be the social and educational equipment, a matter of chief concern must always be the place where the congregation assembles for prayer and praise, and to listen to the message of eternal truth.

The worship-room is the powerhouse of the church. Here is kindled the fire and here is generated the steam that energize the activities of the church. Here men waken to a consciousness that they are immortals, children of the eternal God, born for an endless career. Here, face to face with God, their minds illumined by the great truths of life, their hearts stirred by the great ideals of Christ, and their wills enlisted in a holy purpose to realize

those ideals in their own experience and in the world men are quickened into new life. Song and sermon and spiritual communion lift up the soul into a new atmosphere.

Some call this room the auditorium. So it is, but it is more than a mere place to hear an eloquent preacher and fine music. Some call it the meetinghouse. So it is, but it is more than a mere assembly hall. It is the place where all may voice together their praises and their prayers, and may wait upon God for his word of counsel.

The spiritual life developed here will pulse its life blood through all the channels of the church work.

How shall we make this place of worship such that it will render most effective service?

It should have a noble dignity, a stately beauty which will of itself inspire a worshipful feeling. There should be nothing frivolous or ec-

centric about it. Its appointments should be sober and impressive so that on entering the room one should feel that hush of spirit that prepares the soul for communion with God.

In shape it may be a parallelogram, or it may be cruciform, or it may be an amphitheatre. The early churches took for worship the basilicas or commercial halls of the Roman capital, which were rectangular in shape. At the farther end they pushed out an apse, which developed later into a chancel, and thus the buildings came to have the shape of a cross, symbolic of the central feature of the Christian faith. This form has retained its popularity through the centuries, and in a large building can hardly be surpassed. It gives ample room for a great congregation, the larger part of which will be grouped near the pulpit. Sometimes, owing to the limitations of the church lot, the nave is shortened, and the building takes the shape of a Greek cross, the arms of which (including the nave) are of equal length. With a gallery around the entire room a large congregation can be accommodated in a comparatively small space.

The larger churches are often built with aisles on each side of the nave, and lighted by windows in the clear-story well above the congregation. This adds much to the beauty and impressiveness of the room.

If pillars are needed to carry the roof in such a large building, care should be taken to place them at the end of the pews, that they may not interfere with the view of the pulpit. Large pillars standing well out from the wall may shut off the view of the preacher from scores of persons who wish to hear his message, which is a great misfortune.

In recent years there has been a tendency to make a square auditorium with the seats arranged as in an amphitheatre. It is more difficult, however, in such a room to preserve an atmosphere of worship or to se-

cure that impressiveness which the very shape and style of the room ought to suggest.

A fashion prevailed a few years ago of putting the pulpit into the corner of such a square room, and letting the aisles and pews radiate from it like a fan. In such a room one of the side walls may be movable, being made of sliding or folding doors, so that the Sunday School room adjoining can be thrown open and become a part of the church audience room. This style of building is in less favor now than formerly because, first, it is a too radical departure from recognized architectural standards; second, because in such a room the ceiling must have special treatment, the lines curving from the corners to the center or to a dome, otherwise the room is seriously disfigured; and third, because the advantages of this form can be secured better by a different arrangement. The Sunday School room can be thrown into the church auditorium by a variety of plans.

The Colonial church with its galleries, or the Gothic or Romanesque type with transepts and galleries, probably affords the most satisfactory style.

In a large auditorium it is important to guard against an echo which may seriously impair the effectiveness of a speaker. Have your architect make a special study of this subject, and plan the construction so that the sound waves shall not be reflected from high blank walls to the confusion of hearers and the discomfort of the speaker. The more timbers there are in the ceiling, the galleries, the screens and the pews to break these sound waves, the less reverberation will there be. If after the room is completed there is still a decided echo it may sometimes be overcome by hanging draperies on the farther walls or by stretching wires across the room. Stone churches may line the walls with Guastovino tiling, made in New Haven, which has an absorbent power

which prevents any echo.

The Ventilation of the church is a matter of prime importance. To preach the gospel to a drowsy congregation is like sowing seed upon a rock. It can find no lodgment. Eloquence is wasted upon people whose minds are drugged with carbonic acid gas and who are famished for oxygen. Plenty of fresh air should be provided constantly for a large congregation, and that without opening the windows. Sometimes this is done by forcing the air into the room by fans operated by machinery. Sometimes the same result is secured by drawing the foul air out of the room through registers in the floor into a chamber underneath leading to the smokestack whose heat is constantly carrying in its strong current the stream of impure air to the sky, while fresh warm air is introduced to the church by other channels. This is the "Ruttan system" by which even in the coldest weather a church may be as well supplied with fresh air at the end of a service as at the beginning, and without opening a single window.

How shall the people be seated? Some have been satisfied with opera-chairs, which are suitable for a hall used for many purposes. There is an advantage also in knowing the exact number of sittings provided. But the family is the true unit in church life, and the family pew in church has had a long and honorable history. It is a beautiful thing to see father, mother and children together in the sanctuary, and pews are certainly better adapted to their needs than chairs. Be sure, however, that the pews are comfortable, of such shape and height as will best conform to the physical structure of the average man or woman. No person is likely to be a good listener if he is in torment.

Free pews, too, are the order of the day, and are in accordance with our democratic ideals. The Lord's house is for all His children, and there should be no special privileges

for anyone there because he has a long purse. The free pew system, however, need not prevent the family from occupying a pew together. In most churches an arrangement can easily be made by which the same family may continuously occupy the same pew if its members come early to church. Laggards, of course, need not expect reserved seats.

What about the Pulpit? This in our Protestant places of worship is the central feature of the sanctuary. Here lies the open Bible, the book of books, the textbook of our faith. And here the minister stands to interpret for the people these sacred oracles and to declare the great truths of the eternal life. He is to make vivid and clear the inspiring ideals of Christ, the true Master of men.

But this is not his only duty. He is the leader of worship, bringing the people into intimate communion with God through song and supplication. This is the other half of the service which is too often minimized, as though the only object in church-going is to hear the sermon. The sacrifice of praise, the coming into joyful intimacy with the heavenly Father in prayer, the sunning of the soul in the light of Infinite Love as we worship God, these have equal importance with the study of the truth.

In the early churches there were twin pulpits on either side of the great platform, called the "Ambones," from one of which was read the Law, and from the other the Gospel. Later, one of these became the place for leading the worship of the congregation, and the other for the preaching of the sermon. There is now a tendency in many churches to return to this custom, and they are placing the reading desk on one side of the platform, and on the other side the pulpit. Sometimes the pulpit is thrust forward into the room and raised higher, perhaps, by the side of a pillar. The majority of our churches, however, prefer to

keep the familiar order of things, the reading desk and pulpit being the same, with the communion table on a lower level in front.

Where shall we place the Choir? No longer in a gallery back of the people, to sing to the back of their heads. The choir is to lead the praises of the people, and the place of leadership is in front. It should be near the pulpit. If the church has a chancel the choir, divided into antiphonal groups, should be on either side of it, facing each other. One large London church (Union Chapel, Islington) which is said to have the best congregational singing in the world, places the organist behind and below the pulpit, out of sight of the congregation, while the great choir, divided into two groups, is placed in the side galleries near the pulpit. Most modern churches prefer to have the choir in a gallery back of the pulpit and raised a little above it.

The modern choir gallery is no longer a little box for a quartet of singers, but is ample enough for a large chorus, since if all the people are to be inspired to sing heartily there must be a strong leadership. The best choirs have one or two highly trained singers, or a good quartet, for the solos and special parts, but their work is supplemented and made effective by the teamwork of the great chorus. It is important, therefore, to provide ample room for a large choir, that the worship in the sanctuary may be as impressive and inspiring as possible.

The Decorations of the place of worship should be in keeping with the character of the room. Nothing paltry or fantastic should be permitted; nothing gaudy or garish. The adornments should be noble and in accordance with good taste.

There are some notable examples among our churches where beautiful paintings upon the wall have added to the charm of the room. Thorwaldsen's figure of Christ, or a picture of the Ascension on the wall back

of the pulpit, if done by a really fine painter, may add impressiveness to the room. There is danger, however, that unless the work is done by a masterly artist it will be an offense rather than a help. Of course our Pilgrim forbears were strongly opposed to any pictorial representations in their meeting houses, but in our day there are those who find religious lessons well taught by them. Most churches will hesitate to make use of wall paintings as permanent additions to the room.

The art of the decorator, however, may in other ways transform a very plain and unattractive room into a beautiful temple of worship. Fine examples of this may be seen in the United Congregational Church, Newport, Rhode Island, (where John La Farge was the artist) and in the Brick Church, New York. One should be very sure of the result before committing this work to a decorator, but in the hands of a master a very rare beauty may be developed.

Most churches prefer to place their decorations in the windows. A church can secure very attractive stained glass windows from good firms at a moderate cost. If care is taken to have the colors soft and mellow, the church may reach Milton's ideal, and be

"Lit by a dim, religious light,
Through storied windows richly dight."

Most churches, though they may shrink from having paintings on the wall, are quite willing to have pictures in the windows. These, if designed and made by recognized experts, may add very greatly to the beauty and attractiveness of the room. Memorial windows may be obtained which will be of historic value, as well as carrying with them a message of religious truth. Such windows give a glow and splendor to the room which without them would be wanting. They enable us to say, "strength and beauty are in thy sanctuary."



SANGER, CAL., GERMAN CONGREGATIONAL CHURCH

SOME RUSSIAN-GERMANS IN THE SUNSET STATE

By Rev. J. G. Eckhardt, Sanger, Cal.

ABOUT a century and a half ago many Germans of the agricultural class found the burdens that rested upon them in their native country too heavy for them. They did not want compulsory military training nor other severe restrictions that hedged in their lives. They moved eastward into Russia which then seemed to them the land of promise. Great colonies of them established themselves in the Volga region and elsewhere.

But more than a hundred years later their descendants found life too hard in the dominions of the Czar. They wanted freedom and better opportunities for themselves and their children. So they came to America, and thousands of them crossed the continent and settled in California.

About thirty years ago the first of these German Russian families in California came from Russia almost penniless. More followed, until now there are twelve thousand or more in Fresno and Fresno County. They worked hard and saved their money, and after some had saved up a few hundred dollars they turned back

to their old pursuit of tilling the soil. So they settled down in small colonies in the neighborhood of Fresno.

They leveled the soil, blasted the hard-pan and planted their small twenty and forty acre farms in alfalfa, fruit trees and vines. They worked in a great many instances almost day and night, living in poverty in order to pay the interest and their other obligations. In most cases they have been successful and they have helped a great deal to make Fresno County to be one of the most productive counties in the productive state of California.

In the year 1908 a group of twenty-five of these people, living about twelve miles from Fresno, came together and organized the Salem Congregational Church because they felt the necessity of such an organization for themselves and their children. The next year they built for themselves a house of worship with the aid of The Congregational Church Building Society, receiving a modest grant. Three years later when I took charge of the work the membership was sixty, and it steadily

grew until the old quarters were too small. At the time the new build-



SANGER, CAL., THE OLD CHURCH

ing was started in 1917 the membership had increased to one hundred and fifty. The present membership

is two hundred and twelve. The progress from twenty-five to two hundred and twelve has been made in ten years, in a rural community. We have a Sunday School of over two hundred members; a wide-awake Young People's Society and an excellent ladies' organization. It had been a home missionary church until April 1st, 1918, when it became self-supporting.

There is a real necessity for this church, as it is located in the finest raisin and fruit district in the state of California, in the center of a large settlement of German Russians who have bought and improved it, among whom are a large number of older people who do not understand English well enough to get much benefit from an English sermon and who are too old and insufficiently educated to ever learn the language well enough for this.

It is a church with a real mission both among the old and the young of our people, and there seems to be a bright and useful future before it.



ON THE PACIFIC COAST

THE tides of the Pacific pour through a narrow strait into a triangular bay two-thirds of the way down the coast from Puget Sound. At the apex of the triangle lies Aberdeen, Washington, and a little farther west on the shore of the bay is Hoquiam. Hoquiam is a busy little city of eleven thousand people, half of whom are native Americans. The other half are Scandinavians, Finns and Austrians. It is a lumber and shipbuilding town, and has enjoyed much prosperity of late.

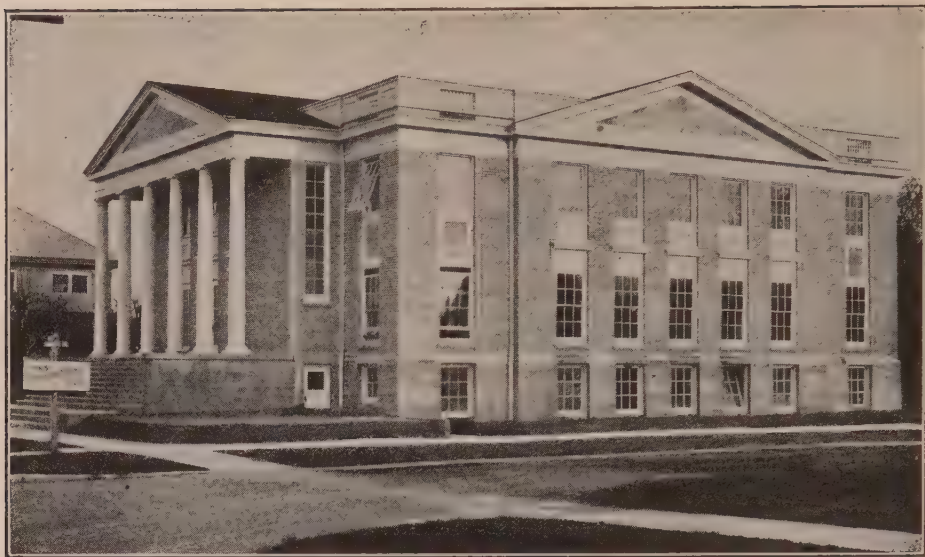
Here we have a little Swedish church, nine years old, in which Prof. Risberg is much interested and which is doing good work among the more than two thousand Scandinavians there. They have asked the aid of this Society to help pay last bills on the modest but attractive little house of worship, to which our Com-

mittee has gladly responded. We hope this church on the sunset slope of our country will prosper.

Passing south across the Columbia river out of Washington into the neighboring state of Oregon, and going down from Portland about seventy-five miles we come to Corvallis. Our church in this busy little town of five or six thousand people has a unique importance because it is located at the gateway of a large state college.

This is the Oregon Agricultural College, which has some 2000 regular students, and including those who take the short courses there are 4000 enrolled during the year. It has a large number of fine buildings, and its curriculum includes not only agricultural specialties but engineering home economics, and other branches.

For these thousands of young people our former church building erect-



CORVALLIS, OREGON, FIRST CONGREGATIONAL CHURCH

ed by our aid thirty years ago, was entirely inadequate. It was remote from the College and too far from the residential part of the town.

The old property was sold, and five lots were bought within two blocks of the College campus. It was decided to build a church which should be a social center for the young people as well as a place of worship. Many of those coming from country homes do not have the social and religious privileges enjoyed in a city, but a building properly equipped might be a home for them where they could find fellowship and stimulus for the best life. The new church is to be headquarters for them. When they go back to their homes they will carry the ideals and methods of the church to better their own communities.

Under the fine leadership of Rev. E. T. Sherman this community church was built, with a Greek temple front. It contains nineteen rooms, including the auditorium, a dozen of them being classrooms, or club-rooms. The reception room is in front, and is a reading room and place for small gatherings, though it may be opened to form part of the

auditorium when needed. The place of worship is flexible, seating about two hundred on the main floor, but when the side rooms and galleries are occupied about eight hundred people may see and hear the speaker. In the basement a great banquet hall may be also the gymnasium and Sunday School room. The people are very proud of this fine building.

Of this fine equipment Mr. Wikoff wrote last year: "Aside from the First Congregational Church and the Sunnyside Church in Portland, this is the finest Congregational Church in the state of Oregon, and for the size of the town one of the finest in the whole Pacific district."

He was with them at the dedication service a year ago, and helped them raise \$3,000 to complete the financing of the enterprise.

The pastor has since organized a "Community Student Congregational Church," affiliated with our church and co-operating with it, which enlists the students in religious training of great value and attracts many into the membership of the church. Our grant and loan, have made this \$20,000 plant possible.

THE CONGREGATIONAL EDUCATION SOCIETY

CHRISTIAN WORK BY COLLEGE STUDENTS

By Ruth Richards, a Mount Holyoke Graduate

DURING the last few years much has been said and written about a lack of stamina in the youth of this generation, that our college young people are "going to the dogs." No longer are there conspicuous examples of conversion among students; there are no more revivals or Haystack Prayer Meetings. College students of today are light and frivolous, or worse.

Nevertheless, we young people think that we can defend ourselves successfully against such accusations.

In the first place, there is a definite interest in religious affairs in nearly all our colleges. To present instances selected at random:

At Mount Holyoke, organized Bible and mission study classes, conducted by members of the upper classes and of the faculty, are held each semester. A goodly number of the students attend them.

At Amherst, Bible classes under the leadership of students have been held in all the fraternity houses. That the Gospel of John, the basis of the discussions held there, has proved an interesting study is shown by the fact that seventy-five per cent of those enrolled have regularly attended the classes.

At the University of Washington a Bible study campaign has been conducted which led to the enrolment of three hundred men in eight groups. In this case, the average attendance was greater than the enrolment.

All the "plebes" at West Point, an institution which we do not or-

dinarily associate with religious activities, are in Bible study classes led by upper-classmen.

At Clemson College, S. C., five hundred and fifty men, seventy-eight per cent of the whole student body, were enrolled in sixty groups. Four different courses of Bible study were given under the leadership of students coached by professors.

The average attendance, ninety-four per cent, shows that the interest was great.

Although the religious work at the Massachusetts Institute of Technology is less intimate in character than at institutions which have a more complete college life, it is not wholly lacking. A series of devotional meetings designed especially for Tech men has recently been held. Professor Wickenden assisted by talks on "The Engineer's Faith."

During one semester alone at Iowa State College, three hundred and five women were enrolled in nineteen Bible classes.

At Rutgers, prayer groups have been formed which meet in several of the fraternity houses.

At Dartmouth, after a campaign by John R. Mott, fifteen Bible classes were organized. Under the leadership of students instructed by one of the professors, these classes studied the Gospel of Mark. A condition of enrolment was that every member should promise to read his Bible daily.

Furthermore, there is a definite spirit of altruism, the direct product of a virile religious experience, at work in our colleges. College stu-

dents of today are being made constantly aware of the slogan, "Not for ourselves but for others." Student Volunteer Bands, social settlement work, night schools, and just now Red Cross and war relief work, show the influence of that altruistic spirit.

At Syracuse the Student Volunteer Band is growing rapidly. Whether as the result of Christian patriotism awakened by the war or of renewed religious vigor, more joined the band in one week during the past year than in any two years within the memory of one of the veteran professors.

At Drake University, Iowa, the two Christian Associations are raising money for a printing-press in Bolenge, Africa. The press is a memorial to one of Drake's most brilliant graduates who was a member of the Student Volunteer Band and who gave his life to save two friends.

Four deputations of Williams' students have successfully conducted twenty-two meetings in surrounding communities during one college year, with the result that the county secretary of the Y. M. C. A. says, "The Williams men have done an inestimable service in showing the young men of these communities a true picture of the Christian life!"

The University of Virginia conducts a night school, which con-

tinues throughout the summer, at a point several miles distant from the college campus. It also supports a dispensary in which a full-time graduate nurse is employed and at which fourth-year medical students in the university hold a weekly clinic.

A deputation of sixteen men from South Dakota State College spent a Christmas vacation in holding meetings in the surrounding towns. Previous to the campaign, these sixteen leaders met at six o'clock every morning for a month, that by means of strenuous work together they might be better prepared for their task, not only morally and spiritually but also physically and mentally. The result was that they conducted a campaign which led forty-eight persons, mostly boys of high-school age, to decide for Christ.

Deputations, or "gospel teams," from the University of Colorado and from Rutgers College were also very successful in work with high-school boys.

A slightly different phase of Christian manliness exemplified by college students was manifested at Worcester Polytechnic Institute when the junior class voted to hold the Half-Way-Through Banquet, without the use of liquor. Influenced by this act, the seniors held a "dry" Commencement.—*The Pilgrim Magazine*.



A CORPS OF MINUTE MEN

A YOUNG business men's group under the leadership of a dentist has been organized in Hastings, Barry County, Mich., consisting of men from nineteen to twenty-five years of age, some working in factories, offices, banks, and stores. They are studying "Christian Teaching on Social and Economic Questions," by C. C. Robinson. For educational work they have parliamentary drill by an expert, talks on "Abstracts and Deeds," "Organization," by the Master of the State Grange, "Bank-

ing," by a cashier, "The Necessity of a Good Life-Work Training," by the county secretary, etc. The group has taken in the city independent basket ball team and has organized a Young Men's Christian Association team to play other Association and city teams. One policy of the group is to be on the lookout continually for some form of service it can be to people about town. The responsibility for the leadership in the county camp and group next year has been put up to them by the leader. Who will follow this example?

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

OUR FATHER'S WORLD

THE children have the stage in our churches on June 8th, Children's Day. To place a child in the limelight and develop his self-consciousness is always more or less dangerous. It is desirable to do it, however, if the danger is avoided. Following the practice of years the Sunday School Extension Society furnishes Congregational Sunday Schools a Children's Day exercise in which the effort has been made to center the thought of the church upon the child, but to do it in such a way as to help the child rather than to spoil him. The subject of this year's exercise, by Frances Weld Danielson, is "Our Father's World."

The Child Thought Of

In this exercise it is the aim to set a little child in the midst. Those who take part are drawn almost exclusively from the Beginners and the Primary Department. Naturally the interest is in the children themselves. It is desirable, however, that what they do and say shall be things which will help the children and enable them to help the adults.

It is urged that everything possible be done to make the children happy on Children's Day. Let them have flowers and plants; let them dress in their best; let them take part in the exercises; let them know that the people are thinking of them.

But, let the exercises impress the fact also that their Heavenly Father is thinking of them. This happy Children's Day should be a means of leading the children to love God, whom they are brought to think of as having part in this happy occasion. The exercise directs the child's

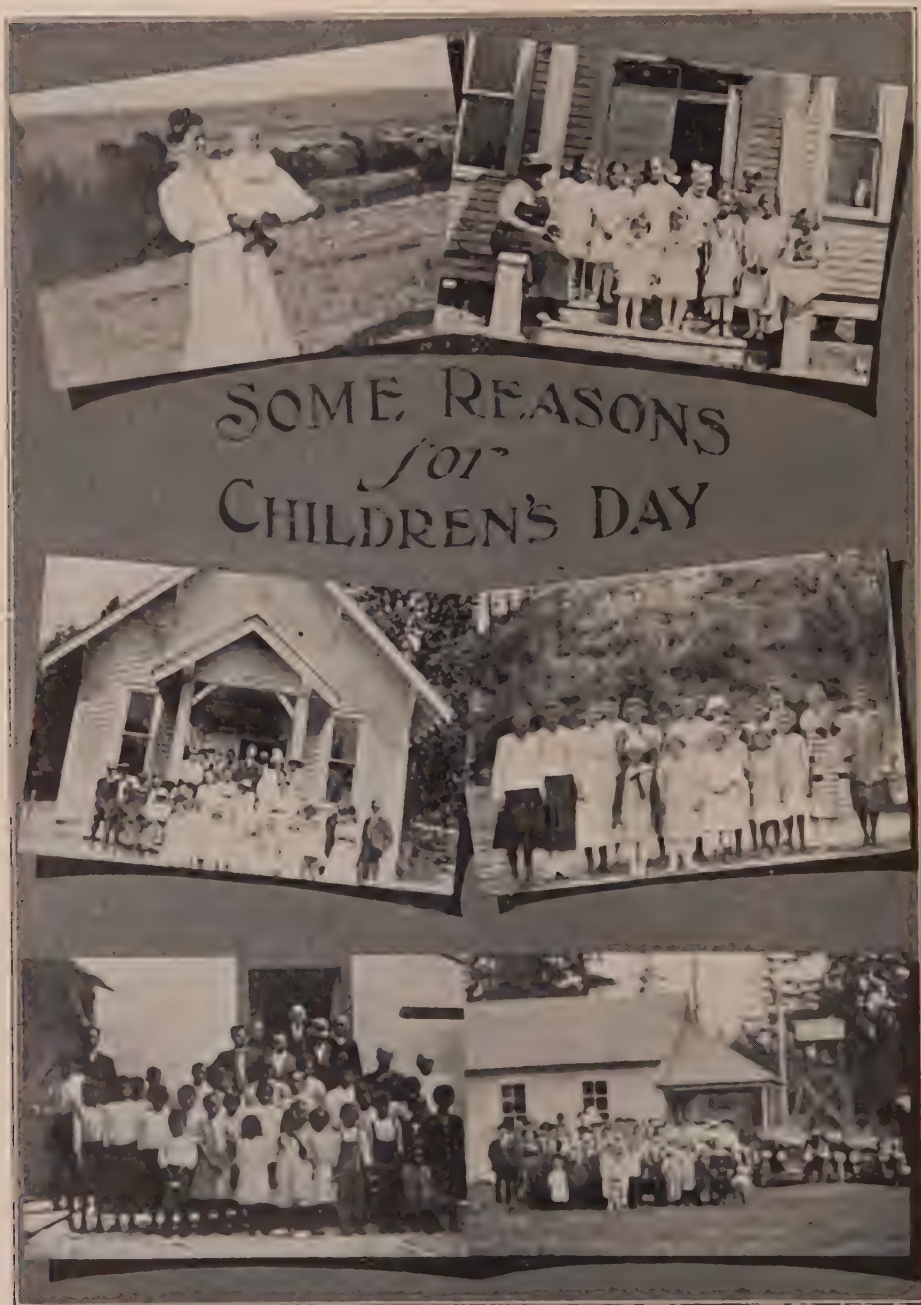
thought to the Father's world; to the grass; to the flowers; to the birds and to children. The little ones will always have a happier thought of the Heavenly Father after enjoying this service.

The Child Thinking

But the child is not to be trained in selfishness. He is therefore made glad to think of others. In all and over all he is led to think of the Heavenly Father whose world he is enjoying. He is made grateful for his knowledge of God, seen in all nature in its beauty, found in His Word and in the hearts of His children. But, concretely, he is made to think of others. Unselfish service is magnified in his mind. Thinking of others and serving others becomes beautiful to him.

In this connection he is given the opportunity to express his thought of others and to render some actual service in the offering which he brings. It is appropriate also that the offering is for Sunday School missionary work, whereby the good things which he is enjoying are to be taken to others.

We believe it is not needful to urge that the day be held sacred for the Sunday School extension work. It would be easy to think of many things to which we should like to give, but Children's Day is pre-eminently the Sunday School day. It was born of Sunday School missionary interests. From its offerings much of our Sunday School missionary work has been done. Surely we are not willing to sacrifice this work, but will provide for other things in other ways.



Samples of the Children's Day service have been mailed to all pastors. The exercise may be had by addressing Rev. W. Knighton Bloom, 28th Fourth Avenue, New York City. Contributions should be sent to the Society at the above address.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

MINISTERIAL RELIEF IN THE MONTH OF MAY

THIS is the month when in the Women's Home Missionary Society meetings and in the Sunday Schools it is particularly requested that special attention should be given the work of Ministerial Relief. The general topic chosen is "The End of the Day;" of course, of the day of life, the serenity and beauty of the sunset hue and glow of old age. The object is to call to the attention of the women of our churches and to the Sunday Schools, the fact that there are in our Congregational ministry more than a thousand who are living after they have reached sixty-five years. Also that there are several hundred widows of ministers who are in the quiet and glory of the last days of faithful service in the Kingdom of God. Many of these, both ministers and widows of ministers, are deservedly receiving the affectionate care of The Congregational Board of Ministerial Relief and of the fourteen State Relief Societies.

"The Hero Tales" and the illustrated leaflet, "The End of the Day or The House of Life," have been prepared by Miss Kate Dickinson Sweetser, of the Trinity Congregational Church of East Orange, New Jersey, and the well-known author of many books for girls and boys, such as, "Book of Indian Braves," "Ten Great Adventures," and "Boys and Girls From Eliot."

The three Hero Tales, "The Mother Whose Courage Never Failed," "The Pioneer Home Missionary, Who After Forty Years of Service is Still on the Job" and "A Record of Honor," are bound in one leaflet which also contains suggestions as to appropriate hymns and Scripture, a suitable prayer and facts about the work. This leaflet can be used equally well in the Sunday Schools and the women's meetings. These tales and "The End of the Day" are brief and can be read aloud and will, we believe, hold the attention of all who hear them.

They will be furnished free of cost, together with collection envelopes if desired, and in such quantities as may be indicated, on early application to William A. Rice, Secretary, 287 Fourth Avenue, New York.

My dear Madam President of the Woman's Society; My dear Superintendent of the Sunday School; My dear Pastor of the Church; will you help us in interesting your people in this beautiful work for the old soldiers of the Cross? We believe you will. But no time is to be lost. May is at hand.

SURPRISING FIGURES

STILL more surprising, however, is the fact that only one person has written to us calling our attention to the figures that were published in *THE AMERICAN MISSIONARY* of February last, on page 629, where the statement is made that the "Receipts from all sources for the current work and endowment, were \$121,151,026," and a further statement that "The grants to the veterans never before reached the sum of \$75,504,087. In 1917 they were \$64,482,059." It is amazing that these startling figures got by the proof reader, without revealing at the present moment who read the proof. It almost goes without saying that the first figure should be \$121,151.26, and the second should be \$75,504.87, and the third \$64,482.59. Perhaps this was so self-evident that only one person took the trouble to write us

with regard to it, and that person evidently knew it was a mistake for the letter was facetious. That person figures out that on the basis of such receipts we could give each Congregational minister about \$20,000. We have not attempted to figure this out.

Aside from the regret that such a mistake should have occurred, when we desire to have everything that appears in the magazine accurate, we are wondering if the silence of our friends might be explained on the ground that only one person read the article. If we thought that were the true explanation we should be in despair, but we know it is not, for the friends of the aged ministers are constantly writing to us concerning the things that appear on the Ministerial Relief pages. We try to make both facts and figures interesting.



"WE REMEMBER THEM IN OUR PRAYERS"

SO writes the widow of a minister, who, with her children, remembers the donors to the Board of Relief, when they come daily to the mercy seat.

This widow has special grounds for devout gratitude. Some of our readers will remember that a few months ago we published an account of the tornado which unroofed the house and exposed the furnishings to rain, resulted in the injury of the mother and left her and her children homeless. The response to that appeal enabled her to repair her house and renew its furnishings and gather her fatherless children again into their own home. And there they have restored the family altar and present to their heavenly Father, those who heard their cry and lifted their burden.

This mother's gratitude was not

limited in its expression to prayer. We quote from one of her letters: "We have had our share of the influenza. My son and daughter had it, but not seriously. I am glad to say that I was able to volunteer to nurse the sick and have kept fairly well. When I think how kind good people have been to me, I feel that I should do what I can to make others happy."

"If you receive a kindness, pass it on." This is what this mother has done. No giver to the Lord's work can ever tell, at least in this life, how far such a gift may extend. Kindness, service, love, go on forever, enriching and blessing the world. After all, what sweeter message can be sent to those who serve in His name than—"We remember them in our prayers." This thought should inspire all our givers.

The divine life which God has given us in Christ must be actually lived, it must be a power in character and conduct or it is not realized.

—R. W. Dale in *The Congregationalist*.

AN ECHO FROM THE CHRISTMAS FUND

WE cannot refrain from giving, at even this late day, this beautiful testimony to the value and good cheer of the "wonderful Christmas gifts."

"What a wonderful, wonderful ministry is this of the Christmas gifts."

When the minister has been out of employment for some years and finds his little savings gone; when the Christmas time draws near and he recalls what a joyous time it used to be when he was a happy pastor with his friends around him and their tokens of love and Christmas cheer rejoiced his heart, he cannot help but feel the contrast.

The winter is coming on with its demands for coal, for food, for clothing, for the many, many calls for the absolute necessities of life. He thinks of the many friends he has made along life's way, but will they think

of him *now*, when some gracious manifestation of fellowship would hearten him and his home!

When, lo, the day before Christmas the mail brings an envelope with the familiar imprint of the "Board of Ministerial Relief."

Through this blessed fellowship 700,000 warm-hearted, generous Congregational friends step into the humble home with the old-time greeting—"Merry Christmas and Happy New Year."

How the heart is cheered! How many burdens are lifted! He and his wife who have walked together fifty-three years stand with hushed hearts and moist eyes by the open letter and the greetings of Christian fellowship.

"Blessed be the givers," so say happy hearts in the minister's home."

ONE WHO KNOWS,
Aged eighty-three.



"BACK INTO THE ACTIVE MINISTRY IN MY SEVENTY-NINTH YEAR"

MY little wife, after forty-three years of unbroken honeymoon, left me for the Better Land about seven years ago. I have a sunny-hearted daughter who takes care of me, and tries her best to make me toe the line, by living up to a little book entitled "Grow Old Along with Me," which I had the temerity to write some years ago. Another thing, I have slipped off the superannuated list for the present at least, and am jubilant with joy at being privileged to go back into the active ministry in my seventy-ninth year. How long this second wind will hold out, I can-

not tell, but it is a good thing to have had the spur of necessity plunged into one when lagging in the race. And a French philosopher is doubtless right in saying that "activity is longevity."

My seaside mission church is a small one, but it is the center, meanwhile, of my universe. When called to it a few months ago, it consisted of twelve women and one man. But it is growing, has a fine Sunday School, is the only church in the place and has a future. I want to get things into shape and turn the work over to some younger man who comes back from the front.

In addition to the leaflets mentioned in the article, "Ministerial Relief in the Month of May," there are two others just from the printer which will be of special interest to all who are studying the cause of Ministerial Relief. One is "At Evening There Shall Be Light," and the other "The Minister's Widow," written by herself. Either will be furnished upon application.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

"DEMOCRACY SAFE FOR THE WORLD"

IS it safe as it stands now or must it be made so? What part can women have in helping? When the Woman's Home Missionary Federation voted to assume the responsibility of raising the Building and Endowment Fund for the Schauffler School, it opened the way for each of the thirty-five Unions belonging to the Federation to have a part in having a democracy that was safe.

Just now every state and every auxiliary and every Congregational woman must get busy; there is no place for slackers. This \$125,000 pledge must be raised, and that soon.

We cannot go ourselves, but we can send the girls that are trained at Schauffler. Just now about one half of the money is in the treasury, a little more than one quarter of the balance is provided for, but some states and a great many auxiliaries have done absolutely nothing. Connecticut has given her quota, and will still go on helping. New Hampshire, Missouri, Minnesota, Michigan, Massachusetts and Rhode Island, Iowa, New Jersey, New York, Ohio and Pennsylvania are pushing ahead, and will surely reach the goal. But we need the help of all. If you want information, write to one of the chairmen:

Mrs. Chas. Hutchison, 341 W. Oakland Ave., Toledo, Ohio.

Miss Dora H. Moulton, 9 Hill St., Portland, Me.

Mrs. W. J. Pell, Claremont, Cal.

TOPIC FOR JUNE, 1919

Congregational Sunday School Extension Society
APPRENTICES

Hymn: Oh Master, Let Me Walk with Thee.

Scripture: Deuteronomy 11:18-22; Matt. 18:1-6; Mark 10:13-16.

Prayer.

Hymn: By Cool Siloam's Shady Rill.

Training the Apprentices.

The Congregational Sunday School Extension Society in the Working World.

The Place of the Mission Sunday School.

Fields White for the Harvest.

Today in North Dakota.

Put Out Your Team and Come In.

The Sod House Sunday School.

The Holdup in Jericho Canyon.

What One Sunday School Did.

John Anderson's Home Coming.

Sentence Prayers for the workers under our Sunday School Extension Society (Consult Prayer Calendar for 1919.)

Hymn: Jesus Shall Reign.

The leaflets for use under each topic and the 1919 Prayer Calendar can be secured from the Federation office, 289 Fourth Avenue, New York City. Price of calendar twenty-five cents and postage. Leaflets are supplied without charge.

MISSION STUDY DRIVE

UNDER the direction of the Department of Missionary Education of our Congregational Education Society plans are being laid for a Mission Study Drive, to take place in the fall of 1919. To be successful, such a drive requires preparation under a carefully worked-out schedule. For the direction of classes, leaders are essential, and these leaders must have training. Here comes in the value of our Summer Conferences. Begin now to plan to send a delegation to the nearest one of these gatherings and be sure that it contains the potential leaders for mission study classes next fall. September should see a well-planned rally, at which the reports of these delegates should be received and plans made for the organization of study classes. By October the work should be well under way that there may be at least six weeks of study before Thanksgiving and the holiday season. With such preparation the Drive will bring rich results to our Churches. But remember, begin now!!

FACTS AND FIGURES—1918

CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

The Congregational Woman's Home Missionary Federation is composed of the state organizations of women (numbering at present thirty-five) organized for the advancement of Congregational Homeland Missions.

The approximate number of senior auxiliaries contributing to the work of these thirty-five state organizations is three thousand.

The approximate number of contributing junior societies is twelve hundred.

Spiritually the Federation aims to enlist every Congregational woman in a deeper personal consecration of her life through prayer, service, study, gifts.

Educationally the Federation aims to provide missionary programs and literature; to promote mission study classes and conferences; to project home mission campaigns and enterprises; and by these means to develop among the women and young people of every Congregational church an intelligent interest in denominational responsibilities.

Financially the Federation aims to raise \$300,000 annually through the regular gifts of the women of the churches which is 15 per cent of the total denominational apportionment; to enroll every Congregational woman in the campaign for denominational benevolences; and to complete the Building and Endowment Fund for the Schauffler Missionary Training School.

Through the Federation Congregational women are represented interdenominationally by nine members upon the Council of Women for Home Missions. An Emergency Fund of \$750 for Reconstruction Plans has been assigned to Congregational women, of which \$560.50 has been paid to date.

Summer Conferences: In 1918 the Federation assisted in financing representatives at six Y. W. C. A. General and Student Conferences, six Missionary Education Movement Conferences and eight Summer Schools of Home Missions. Approximately one thousand Congregationalists registered at these Conferences.

The thirty-five state organizations which make up the Federation seek to raise a definite portion of the sum needed by each of the National Homeland Societies for the prosecution of its work. During 1918 the approximate amounts raised were as follows:

Congregational Home Missionary Society	\$66,738.73
American Missionary Association	44,570.14
Congregational Education Society	16,551.90
Congregational Church Building Society	17,793.45
Congregational Sunday School Extension Society	7,880.47
Congregational Board Ministerial Relief	3,996.59

These figures do not represent the total gifts on apportionment of Congregational women because some Conference treasurers in forwarding money to the National Societies do not specify what portion of it comes from the Woman's Union. In addition to these gifts, valuable box work has been done and a goodly sum contributed toward special objects.

Three pages in THE AMERICAN MISSIONARY are devoted to the interests of the Federation each month. Price of the magazine, fifty cents per year. Club rates.

The Here and There Stories for Juniors are published jointly by the Federation and the Woman's Board of Missions. Present circulation, 3000. Desired circulation, 5000. Subscriptions, twenty cents per year. Club rates.

Leaflets on National Homeland work, home mission text books, prayer calendar for Homeland Missions, annual report and Federation and Schauffler leaflets are also distributed by the Federation.

GOALS FOR 1919

- Study the home mission textbook.
- Organize an auxiliary in every church.
- Install the Tercentenary Chart in every Sunday School.
- Send delegates to the nearest Summer Conference.
- Increase subscriptions to THE AMERICAN MISSIONARY and Here and There Stories.
- Raise \$300,000 for Homeland Missions.

PRAY—WORK—STUDY—GIVE AS NEVER BEFORE



HOME MISSION STUDY COURSE 1919-1920

Manual and Take Home Envelope,
10 cents each.



THE new home mission textbooks for 1919-1920 which will soon be ready for distribution offer a most attractive field of study for the coming year. The senior book, "Christian Americanization: A Task for the Churches," has been written by Dr. Charles A. Brooks, of the American Baptist Home Mission Society. The Council of Women for Home Missions and the Missionary Education Movement have united in the publication of this book, and a large sale for it is thus assured. To accompany it there will be a Teachers' Supplement, issued by the Council of Women (price, 5 cents) and "Suggestions to Leaders of Discussion Groups," prepared by the Missionary Education Movement (price, 10 cents). A series of Bible Readings (price, 15 cents) has also been arranged by Mrs. Ida V. Harrison. The textbook itself will be sold at the following prices: cloth, 75 cents; paper, 40 cents.

For the children a fascinating book entitled "Called to the Colors" has been written by Miss Martha Van Marter, challenging them to choose the best things and "Follow the Gleam." A Leaders' Manual and a Take-Home Envelope have been prepared by Miss Margaret Applegarth. Price of textbook, cloth 45 cents; paper, 29 cents. Leaders'

PROGRAM TOPICS---1920

- January—
CALLED TO THE COLORS
Congregational Home Missionary Society
- February—
UNDER ONE FLAG
American Missionary Association
- March—
STANDARD BEARERS
Congregational Education Society
- April—
SOURCES OF POWER
Easter Meeting
- May—
OUR HONORED VETERANS
Congregational Board Ministerial Relief
- June—
FUTURE DEFENDERS
Congregational Sunday School Extension Society
- July—
HOLDING THE OUTPOSTS
Congregational Home Missionary Society
- September—
ENLISTMENT FOR SERVICE
Congregational Woman's Home Missionary Federation
- October—
STRONGHOLDS OF DEFENSE
Congregational Church Building Society
- November—
KEEPING THE FAITH
American Missionary Association
Interdenominational Day of Prayer for Home Missions
- December—
CHRISTIAN AMERICANIZATION IN ACTION
Schauffler

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for March, 1919

The Daniel Hand Educational Fund for Colored People

Income for March from Investments	\$3,719.29
Previously acknowledged	28,263.84

\$31,983.13

Current Receipts

EASTERN DISTRICT

MAINE—\$207.17.

Andover: S. S., Lincoln Mem., 16. **Ashland:** Union S. S., 5. **Biddeford:** Second S. S., Lincoln Mem., 5.57. **Bridgeton:** First Ch., 23. **Cumberland Mills:** Mrs. S., goods for Athens, Ala. **Ellsworth Falls:** W. M. S., for Thomasville, Ga., 10; S. S. Class, for Thomasville, Ga., 1.75. **Gorham:** "A Friend" for Science Hall at Talladega College, 15. **Harrison:** S. S., Lincoln Mem., 2.75. **Island Falls:** Whittier Ch., Lincoln Mem., 6. **Machiasport:** S. S., Lincoln Mem., 5.50. **Madison:** S. S., 5. **Portland:** Williston Ch., bbl. goods for Trinity School. **Searsport:** Second S. S., 2. **Strong:** Ch., 4. **Warren:** United Ch., 6.50. **Waterville:** First Ch., 52.65.

Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treas., \$46.45.

NEW HAMPSHIRE—\$295.43.

Alstead: Third S. S., Lincoln Mem., 6.50. **Alton:** Ch., Lincoln Mem., 1.78. **Bath:** Ch., 8.40. **Canterbury:** Ch., 6.50; S. S., 2.50. **Colebrook:** Ch., 10.53. **Concord:** Mrs. H. A. B., 2. **Dover:** Pascataqua Club, 5. **Exeter:** First Ch., 2.50; Phillips Ch., 20. **Freemont:** S. S., 3. **Greenville:** Ch. & S. S., 11. **Hampstead:** Ch., 22.68. **Hanover Centre:** Ch., 10.66. **Haverhill:** Ch., 7.14. **Hillsboro:** Smith Mem. Ch., 42. **Keene:** Court St. S. S., 2.12. **Laconester:** Women's Mission Circle, goods for Brewer Normal School. **Littleton:** Ch., 55.69. **Meriden:** S. S., Lincoln Mem., 3. **Swansey:** First Ch., 12.99; S. S., 2.01. **Washington:** Ch., 2.43. **Winchester:** Ch., 51; S. S., Lincoln Mem., 4.

VERMONT—\$343.57.

Barnet: Ladies' Aux., for McIntosh, Ga., 1. **Barre:** First S. S., Lincoln Mem., 15.35. **Barton:** Mrs. E. W. B., for McIntosh, Ga., 2. **Bennington:** Second Ch., 15.68; Second S. S., Lincoln Mem., 4.45. **Brattleboro:** Centre Ch., 100; S. S., 18.03. **Burlington:** Ladies' Aux., for McIntosh, Ga., 5. **Cheshire:** Ch., 8.55. **Coventry:** S. S., 3.72. **Danville:** S. S., Lincoln Mem., 2.50. **East Charleston:** S. S., 1.87. **Essex:** Ch., 5. **Franklin:** Ladies' Aux., for McIntosh, Ga., 1. **"A Friend,"** 36c. **Island Pond:** Ch., 5.85. **Jericho:** Second Ch., for McIntosh, Ga., 2.25. **Ludlow:** S. S., 11.65. **Manchester:** "A Friend," for McIntosh, Ga., 15. **Montgomery Centre:** Ch., 6.76. **North Craftsbury:** L. M. S., for McIntosh, Ga., 2.50; First Ch., 15, and box goods for Emerson Institute. **Norwich:** W. M. Soc., for McIntosh, Ga., 1. **Orleans:** Mrs. R. G. Q., for McIntosh, Ga., 10; S. S., Lincoln Mem., 6.16. **Randolph Center:** S. S., Lincoln Mem., 1.64. **Richmond:** Mrs. F. H. S., for

McIntosh, Ga., 1. **St. Albans:** S. S., for McIntosh, Ga., 10. **Salisbury:** Woman's Aux., for Rio Grande Industrial School, 10. **Shoreham:** Ladies Aux., for McIntosh, Ga., 5. **Swanton:** First Ch., 20. **Tyson:** S. S., Lincoln Mem., 2. **Wallingford:** A. E. H., for McIntosh, Ga., 1; Mrs. E. A. H., for McIntosh, Ga., 2. **Wells River:** Ch., 20. **Windham:** Ch., 8.25; S. S., Lincoln Mem., 2.

MASSACHUSETTS—\$6,238.96.

(Donations \$2,970.76; Legacies \$3,268.20)

Amesbury: Main St. Ch., Mission Class, bbl. goods for Marion, Ala. **Athol:** 9; Ladies Union, bbl. goods for Kings Mountain, N. C. **Baldwinville:** Memorial Ch., (First), 10. **Beachmont:** Revere, Trin. Ch., 23. **Beverly:** Dane St. Ch., 55; S. S., 9.39. **Boston:** A. C. L., 15; Old South Ch., 60; Union Ch., H. M. Aux., two bbls. goods for Marion, Ala. **Dorchester:** Central Ch., S. S., 4.50; Harvard Ch., 33. **Boxford:** First Ch. S. S., Lincoln Mem., 5.55. **Bradford:** First Ch. of Christ, 12. **Brookton:** Porter S. S., 9; Wendell Ave. S. S., for Grand View, 3.50. **Brookline:** Leydon Ch., 279.18. **Cambridge:** Mrs. M. B. S., Elbowoods, No. Dak., 5. **Charlton:** S. S., Lincoln Mem., 1. **Clinton:** German S. S., Lincoln Mem., 2.12. **Cohasset:** Second Ch., 11. **Dracut:** Central Ch., 13.60. **Dudley:** S. S., 3.83. **East Bridgewater:** Union, 12.75; Union S. S., 2.25. **East Charlemont:** Ch., 1.50. **Easthampton:** Ch., box goods for Gregory Institute. **Essex:** Ch., 2; J. W. B., 10. **Everett:** Mystic Side S. S., 5. **Fall River:** Central Ch. Bible School, 6. **Feeding Hills:** Ch. Lincoln Mem., 3.85; "Friend in Mass.," 100. **Fitchburg:** Rollstone Ch., 57.49. **Haverhill:** Union S. S., 7.26. **Hubbardston:** S. S., Lincoln Mem., 2.50. **Huntington:** First S. S., 4; Second Ch., 5. **Indian Orchard:** Evangelical Ch., 8. **Lawrence:** South S. S., 4.25. **Lee:** M. L. B., for Talladega College, 25. **Leverett:** S. S., 2.78. **Lowell:** Eliot Ch., 37.12. **Marlboro:** Mr. & Mrs. P. for S. A., Lincoln Acad., 20. **Matapoisett:** Ch., 22; S. S., Lincoln Mem., 6.50. **Millers Falls:** S. S., Lincoln Mem., 5.40. **Millis:** F. S. G., 5. **Milton:** First Evan. Ch., Girls' Friendly Club, 3.50; First Ch. W. M. Soc., for Gloucester School, 5. **New Bedford:** Trin. Ch. L. M. Soc., 4. **Newbury:** First Ch., 24.28. **New Salem:** First Ch., 5.50. **Newton Center:** Mrs. C. C. B. for Talladega College, 10. **North Adams:** First Ch., 12. **Northampton:** Edwards Ch., 84; "M. C.," 5. **North Andover:** Trin. Ch., 13.33. **North Leominster:** S. S., 3.77. **North Reading:** Ch., 3.16. **Otis:** S. S., Lincoln Mem., 2.59. **Pigeon Cove:** S. S., 2. **Randolph:** First S. S., 10. **Reading:** First S. S., 15.77. **Salem:** Tabernacle

Ch. S. S., for Humacao Hospital, P. R., 10. **Sheffield:** Ch., 21.59. **Somerville:** West Ch. Primary Dept. Lincoln Mem., 5. **Southampton:** Ch., 22. **South Braintree:** South S. S., 2.40. **So. Hansen:** S. S., Lincoln Mem., 1.82. **Springfield:** Mrs. H. M. S., for Gregory Institute, 10. **Sturbridge:** S. S., Lincoln Mem., 4.31. **Upton:** First Ch., 5.10. **Uxbridge:** First Ch., 21.04. **Walpole:** S. S., Lincoln Mem., 8. **Wakefield:** C. E. Soc., for Humacao Hospital, P. R., 4. **Waqoiti:** Ch., 5. **Warwick:** Unitarian Ch., 3. **Wayland:** S. S., 1. **Wellesley:** College Christian Association, for Scholarship at Santee, 75. **Wellesley Hills:** S. S., 7.48. **West Barnstable:** S. S., 50c. **Westboro:** Evan. Ch., by L. G. P., 5. **West Medway:** Second S. S., 1.80. **Weymouth & Braintree:** S. S., 2.10. **Woburn:** First S. S., 15.30. **Worcester:** Bethany Ch. and S. S., 22.10; Old South Ch., (Class No. 30), 20; E. L. H., for Talladega College, 10.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas. **Attleboro:** Second, Ladies Sewing Soc. for Piedmont College, 25. **Roxbury:** Eliot Ch. Aux. for Piedmont College, 20. **W. H. M. A.** for salaries, \$1508. Total \$1,553.00.

Legacies

Marlborough: Ellen C. Winds, 1,000, (500 of which for American Highlanders.) **Northampton:** Lucy S. Sanderson, 500. **North Brookfield:** Jonathan E. Porter, 1,268.20. **Worcester:** Rosella M. Bailey, 500.

RHODE ISLAND—\$119.59.

Barrington: S. S., 4.68. **Central Falls:** S. S., Lincoln Mem., 10.37. **Little Compton:** United S. S., Lincoln Mem., 4.54. **Pawtucket:** Mrs. L. B. G., for Talladega College, 25. **Providence:** Mrs. F. C. C., 10; A. W. F., 10; Mrs. G. R. L., 5; C. R. M., 50 for Tougaloo College.

CENTRAL DISTRICT

CONNECTICUT—\$4,364.23.

(Donations \$1,676.96; Legacies \$2,687.27) **Bantam:** Mrs. W. O. P., for Gregory Institute, 10. **Berlin:** Ch., 19.62; S. S., 13.12. **Bethany:** S. S., Lincoln Mem., 3.37. **Birdgeport:** King's Highway Chapel S. S., for Lincoln Mem., 12.91. **Cheshire:** S. S., 10.13. **First Ch., C. E. Soc., 17.20. Collinsville:** S. S., 6.40. **Derby:** First S. S., 5.53. **Durham:** S. S., 2. **East Hartford:** First S. S., 21.26. **East Haven:** Ch., 25. **East Norwalk:** Swedish Ch., 5. **Ellington:** S. S., Lincoln Mem., 4. **Enfield:** First Ch., 13.50. **Goshen:** S. S., 6. **Greenwich:** Second Ch., 30. **Griswold:** First Ch., 12. **Groton:** S. S., 20.20. **Hartford:** Center Ch. S. S., 40, (20 of which for Grand View, and 20 for Marion, Ala.); Miss E. C. R., for Talladega College, 5; J. H. R., for Talladega College, 5. **Killingworth:** S. S., Lincoln Mem., 2.25. **Lakeville:** Mrs. N., bbl. goods for Trinity School. **Middletown:** Mrs. M. A. H. B., for Thomasville, Ga., 24. **Mystic:** S. S., 2.50. **New Haven:** Center Ch., S. S., for nurse in Humacao Hospital 11.32. **R. S. W.,** for Talladega College, 100. **New London:** Second, S. S., 22.34. **Newington:** Miss J. M. B., for Elbowoods, No. Dak., 2. **North Woodstock:** S. S., 1.44. **Norwich:** United S. S., Lincoln Memorial, 15. **Plainfield:** First S. S., Lincoln Mem., 2.61. **Plymouth:** S. S., 2.94. **Pomfret:** Mrs. S. B. O. & the Misses K., bbl. goods for Greenwood, S. C. **Putnam:** Second Ch., bbl. goods for Greenwood, S. C. **Redding:** Ch., bbl. goods for Marion, Ala. **Salisbury:** The Ch. of Christ, 16.70. **So. Coventry:** C. E. Soc., bbl. goods for Gregory Institute. **Southington:** First S. S., 13.99. **Stratford:** W. C., 5. **Thompson:** Ch., 2.40; also bbl. goods for Greenwood, S. C. **Torrington:** Center Ch., 44.65; S. S., for Saluda Seminary, 26.07. **Trumbull:** S. S., 2.70. **Wallingford:** First Ch., 120. **Waterbury:**

Second Ch., 617.53; A. A. B., for Tougaloo College, 10; Mrs. A. C. B., 50; Mrs. W. H. C., 50; Mr. & Mrs. A. R. K., 50; Mrs. H. L. W., 25, for Tougaloo College; H. P. C., for Talladega College, 50 I. H. C., for Talladega College, 25. **Watertown:** S. S., 4.40; J. B. W., for Tougaloo College, 20. **Westfield:** S. S., Lincoln Mem., 5. **Westminster:** S. S., 80c. **Wilimantic:** S. S., 4. **Windham:** S. S., 10. **Winsted:** Second S. S., 3.62.

Woman's Cong'l Home Missionary Union of Connecticut, Mrs. George Dahl, Treas., \$46.46.

Legacies

Ellington: Edwin Talcott, 81.51 (Reserve Legacy 54.34), 27.17; Orpha P. Talcott, 1,445.13 (Reserve Legacy 963.42), 481.71. **Hartford:** Joseph L. Blanchard, 11.62 (Reserve Legacy 7.74), 3.88. **Lebanon:** Mary H. Dutton, 1,678.98. **Westport:** Thomas B. Hill, 495.53.

NEW YORK—\$1631.15.

Albany: Miss E. S., 40. **Albion:** L. M. Soc., two boxes goods for Marion, Ala. **Aquebogue:** C. E. for nurse at Humacao Hospital, 5. **Blooming Grove:** S. S., 8.18. **Briarcliff:** S. S., 5.20. **Brooklyn:** Central Ch., 250; Central Ch., W. B. & H. M. Soc., bbl. goods for Marion, Ala.; Clinton Ave. Ch., 42.65; Lewis Ave. S. S., 6.50; Plymouth Ch. Home Mission Chapter, bbl. goods for Marion, Ala.; C. H. M., 5. **Camden:** First Ch., box goods for Marion, Ala. **Carthage:** W. H. M. Soc., bbl. goods for Trinity School. **Chenango Forks:** S. S., 2.12. **Churchville:** Union Ch., 21.12; S. S., 8. **Deer River:** Ch., 5. **Eldridge:** S. S., Lincoln Memorial, 9. **Elizabethtown:** Ch., 20. **Franklin:** Ch., 24.22. **Homert:** S. S., 9.39. **Irondequoit:** United Ch., 39. **Jamaica:** Van Wyck Ave. S. S., Lincoln Mem., 12.54. **Jamestown:** Mrs. E. C. H., for Talladega College, 200. **Lysander:** S. S., Lincoln Mem., 1.35. **New York:** Forest Ave. S. S., 10. **New York:** Federal Council Committee on Negro Troops, 38.20; Miss D. E. E., 30, and goods for Brewer Normal School; Manhattan Ch., 60; J. E. M., for Lincoln Academy, 2. **The Francis Asbury Palmer Fund,** for Tougaloo College, 500; Dr. A. F. H., 10; E. J. T. V., 20, for Tougaloo College; Mrs. S., package goods for Athens, Ala. **Oseola:** S. S., 93c. **Oxford:** J. C. E., for Talladega College, 10. **Port Leyden:** Ch., 1.75. **Sherburne:** C. E. P., for Talladega College, 250. **Syracuse:** Danforth Ch., box goods for Kings Mountain, N. C. **Tleonderoga:** H. M. Soc. bbl. & box goods for Marion, Ala. **Woodhaven:** Christ Ch., 4.

NEW JERSEY—\$374.89.

Chatham: Stanley S. S., 3.50. **Creskill:** S. S., Lincoln Mem., 11. **East Orange:** First S. S., 25. **Egg Harbor:** Emmanuel Ch., 9. **Montclair:** First Ch., 281.50. E. B. G., 10; Miss C. S. H., for Tougaloo College, 20. **Westfield:** S. S., 2.89. **Woodbridge:** First Ch., 12.

PENNSYLVANIA—\$53.45.

New Castle: First S. S., 1.20. **Pittsburg:** D. S., for Gregory Institute, 12. **Scranton:** First Welsh Ch., 20; Rev. W. E., for Elbowoods, No. Dak., 2. **Titusville:** Swedish Ch., 3.25.

Congregational Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treas., \$15.

DISTRICT OF COLUMBIA—\$17.51.

Washington: Mount Pleasant Ch., S. S., 17.51.

MARYLAND—\$2.70.

Baltimore: Fourth Ch., 2.70.

OHIO—\$165.05.

Akron: F. A. S., for Talladega College, 25. **Cincinnati:** Walnut Hills, S. S., 8.50; Annette P. Lincoln Memorial for Grand

View, Tenn., 5. **Cleveland:** Euclid Ave. Ch., bbl. goods for Marion, Ala.; First Ch., 16.64; I. B. Club, for Marion, Ala., 4; Park Ch., 12. **Eagleville:** Ch., Lincoln Mem., 5. **Petersburg:** Miss R. D., 1. **Springfield:** Lagonda Ave. Ch., 5.66. **Toledo:** Washington St. Ch., 14.09.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. \$68.16.

INDIANA—\$52.14.

Michigan City: Emmanuel Ch. S. S., 3.

Through Cong'l Women's Home Missionary Union of Indiana, Mrs. A. D. Davis, Treas., \$49.14.

MICHIGAN—\$220.76.

Detroit: Dr. W. A. Evans, for Tougaloo College, 5; Eugene Howell, (Class 1915), copies of the "Crisis" for Ballard School Library. **Hudson:** Mr. & Mrs. C. B. S., 100. **Lowell:** Cheerful Doers, for Trinity School, 4. **Saint Clair:** F. W. M., for Talladega College, 25. **South Haven:** W. H. M. U., bbl. goods for Trinity School.

Michigan Congregational Conference, by J. W. Sutherland, 67.01.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas., \$19.75.

WESTERN DISTRICT

ILLINOIS—\$1,296.16.

(Donations \$746.16; Legacy \$550)

Alton: Ch. of the Redeemer, 60. **Aurora:** New England S. S., for Lincoln Mem., 12.25. **Blue Island:** First S. S., Lincoln Mem., 5. **Champaign:** S. S., Lincoln Mem., 10.60. **Chicago:** Bethany Union S. S., 17.07; Fourth Ch., Cortland St. Branch S. S., Lincoln Mem., 1.05; New First S. S., 7; Park Manor, S. S., Lincoln Mem., 10; M. E., for Tougaloo College, 10; Miss G. E. K., for Marion, Ala., 5; Mrs. E. M. W., for Elbowoods, No. Dak., 35. **Crystal Lake:** S. S., 3.14. **Eola:** Big Woods Ch., bbl. goods for Kings Mountain, N. C. **Galesburg:** Central Ch. S. S., 35. **Geneseo:** Miss E. M., for S. A. Rio Grande Industrial School, 75. **Geneva:** S. S., 4. **Lombard:** First S. S., Lincoln Mem., 5.40. **Marseilles:** First S. S., Lincoln Mem., 2.25. **Mound City:** S. S., Lincoln Mem., 10.08. **Neponset:** S. S., Jr. Dept. for Rio Grande Industrial School, 4.81. **Oak Park:** First S. S., Lincoln Mem., 3.97. **Paxton:** First Ch., 8.21; Mrs. J. B. S., for Marion, Ala., 5. **Peoria:** Mrs. C. F., for Tougaloo College, 10. **Pittsfield:** S. S., 12.31. **Rockford:** Mrs. W. E. H., for Emerson Institute, 150. **Spring Valley:** First S. S., Lincoln Mem., 4.75. **Wadsworth:** Milburn S. S., Lincoln Mem., 3.28. **Warsaw:** Wythe Ch., 5. **West Chicago:** Ladies' Aid, bbl. goods for Kings Mountain, N. C. **Miss E. W.,** for Kings Mountain, 5. **Wilmette:** First Ch., Ladies' Circle, bbl. goods for Moorhead, Miss. **Wyanet:** Ch., 35.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas., \$140.99. **Chicago:** Warren Ave., S. S., for room in Humacao Hospital, Porto Rico, 50.

Legacy

Earlville: Jacob A. Dupee, 1,050; (reverse legacy 500) 550.

WISCONSIN—\$246.06.

Beloit: First S. S., 15.52. **Brodhead:** S. S., 6.12. **La Cross:** First Ch., 35. **Madison:** Plymouth Ch., 4.50. **Milwaukee:** Grand Ave. S. S., 19.54. **Mineral Point:** First Ch., 17.84. **Nekoosa:** Ch., 3.32. **Racine:** First Ch., 15.46; First S. S., for Lincoln Mem., 20.41. **Roberts:** S. S., 2.77. **Rochester:** Ch., 4.75. **Seymour:** S. S., 1.50. **South Kaukana:** S. S., 2.41. **Spring Valley:** S. S., 2.06. **Star Prairie:** Ch., 3.

Through Wisconsin Congregational Conference, by L. L. Olds, Treas., 18.26.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Way, Treas., \$73.60.

MINNESOTA—\$198.24.

Crookston: S. S., 5.14. **Minneapolis:** Bethany S. S., Lincoln Mem., 3.25; Open Door S. S., 20.50. **Northfield:** Rev. E. M. W., for Elbowoods, No. Dak., 15. **Sleepy Eye:** S. S., 2.40. **Staples:** S. S., 2.05.

Through the Congregational Conference of Minnesota, J. M. McBride, Treas., \$103.23.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., \$46.67 (24 of which for Moorhead.)

IOWA—\$223.78.

Cresco: S. S., for Lincoln Mem., 9.31. **Grand River:** S. S., 4. **Harlan:** F. M. B., for Talladega College, 10. **Marshalltown:** W. A. D., for Tougaloo College, 10. **Monona:** S. S., for Lincoln Mem., 5. **Rockford:** S. S., for Lincoln Mem., 4.20.

Through Congregational Conference of Iowa, S. J. Pooley, Treas., \$89.40.

Women's Home Missionary Union of Iowa, through Congregational Conference of Iowa, \$91.87.

MISSOURI—\$8.75.

Lebanon: First Ch., 8.75.

KANSAS—\$67.75.

Arkansas City: Pilgrim Ch., 10. **Edwardsville:** E. T., for Talladega College, 2. **Haven:** S. S., 3. **Lawrence:** Plymouth Ch., 30.75. **Newton:** First Ch., 11. **Onaga:** S. S., 4. **Seabrook:** Ch., 7. **Stockton:** Missionary Soc., bbl. and box goods for Marion, Ala.

NEBRASKA—\$216.20.

Arcadia: Ch., 16.50. **Aurora:** S. S., 5.64. **Camp Creek:** S. S., for Lincoln Mem., 2.12. **Clarks:** S. S., 1.86. **Crofton:** Ch., 5. **Freemont:** First Ch., 8.92. **Geneva:** S. S., 5. **Howells:** Ch., 7.75. **Lincoln:** Butler Ave. S. S., Lincoln Mem., 1.16; First Ch., 36.25; First S. S., Lincoln Mem., 25; Plymouth S. S., Lincoln Mem., 8.66; The Vine Ch., 15. **McCook:** S. S., Lincoln Mem., 5.20. **Monroe:** Ch., 25c. **Omaha:** First Central Ch., 34. **Prisley:** S. S., Lincoln Mem., 2.57. **Seward:** S. S., Lincoln Mem., 4.57. **Springview:** Ch., 2.50. **Sutton:** S. S., Lincoln Mem., 3. **Uehling:** Ch., 6. **Weeping Water:** Ch., 19.25.

NORTH DAKOTA—\$62.70.

Buford: S. S., Lincoln Mem., 2.20. **Burt:** Ch. & S. S., Lincoln Mem., 1. **Dwight:** Ch., 1; S. S., for Elbowoods, No. Dak., 3.26. **Elbowoods:** Ch., 5.07. **Glen Ulin:** First S. S., 2.25. **Hebron:** S. S., 1. **Hensler:** Ch. & S. S., Lincoln Mem., 3. **Jamestown:** W. E. B., for Elbowoods, No. Dak., 5. **Lisbon:** Mrs. W. G. C., for Elbowoods, No. Dak., 10. **Sanger:** Ch. & S. S., Lincoln Mem., 2.

Through the Congregational Conference of North Dakota, by Rev. W. Knighton Bloom, \$26.92.

SOUTH DAKOTA—\$41.58.

Deadwood: Ch., 1.42. **Gregory:** Ch., 5.46. **Lebanon:** Ch., 1.50. **Murdo:** Ch., 2.70. **New Underwood:** Ch., 4.86. **Redfield:** Ch., 25.64.

COLORADO—\$76.73.

Bethune: German Ch., 20. **Colorado Springs:** First Ch., S. S., 3.81; Second Ch. C. E. Soc., for Chandler School, 4. **Crested Butte:** Union S. S., 8.92. **Fort Morgan:** German Ch., 40.

MONTANA—\$2.00.

Red Lodge: S. S., 2.

OKLAHOMA—\$6.90.

Altona: Bulah Ch., 1. **Guthrie:** Warner Ave. S. S., Lincoln Mem., 1.90. **Waynoka:** Ch., 4.

NEW MEXICO—\$37.50.

Albuquerque: Woman's Missionary Soc., for Rio Grande Industrial School, 37.50.

PACIFIC DISTRICT

NORTHERN CALIFORNIA—\$217.77.

(Donations \$117.77; Legacy \$100.00)

Grass Valley: S. S. 4.16. Hayward: Ch., 1.03. Oakland: First Ch., 40; First S. S., 10.92; Grace S. S., 2.25. Petaluma: Ch., 10.62. Pittsburg: Ch., 52c. San Francisco: Bethlehem Ch., 86c. San Lorenzo: Ch., 5. Santa Rosa: First S. S., 4.50. Stockton: S. S., 2.55. Tipton: Ch., 45c. Van Meys: H. D. S., for Rio Grande Industrial School, 30. Woodland: Ch., 4.86.

Legacy

Oroville: Miss L. M. Lawson, 100.

SOUTHERN CALIFORNIA—\$1,766.53.

Chula Vista: Ch., 4. Claremont: Ch., 25. Corona: Ch., 10. Escondido: Ch., 5. Highland: Ch., 5. Long Beach: Ch., 8. Los Angeles: Berean Ch., 1; Garvanza Ch., 1; Vernon Ch., 2; First Ch., 90; Mrs. E. R. B., for Marion, Ala., 5. Morcno: Ch., 3.30. Pasadena: First Ch., 37.50; Lake Ave. Ch., 18. Riverside: Ch., 25. Santa Ana: Ch., 20. San Diego: First Ch., 30.73; First Ch., through Mrs. M. V. McKee, 1,450.00. Sierra Madre: Ch., 1. Whittier: Ch., 25.

OREGON—\$1.50.

Beaverton: S. S., 1.50.

WASHINGTON—\$108.97.

Carrolls: Ch., 70c. Metaline Falls: Ch., 2. Moxee: Ch., 4.11. Seattle: Fairmont Ch., 4; Plymouth, Ch., 72.73; West Ch., 11.18. Spokane: Corbin Park Ch., 9.25. Vaughan: Ch., 1. Walla Walla: First Ch., 4.

ARIZONA—\$12.55.

Phoenix: First S. S., 1.55. Prescott: Ch., 5; S. S., 6.

THE SOUTH, ETC.

WEST VIRGINIA—\$5.75.

Through Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. Huntington: W. M. S., 5.75.

NORTH CAROLINA—\$236.86.

Asheboro: Ch., Lincoln Mem., 3. Bricks: Brick School, Lincoln Mem., 108; S. S. of Jos. K. Brick School, 15.23; Joseph K. Brick School, Students & Teachers, 75.63; Miss L. B., for Joseph K. Brick School, 1. Dry Creek: Ch., 3. Enfield: W. E. B., for Jos. K. Brick School, 2. S. M. for Jos. K. Brick School, 6. Greensboro: Miss M. B., for Joseph K. Brick School, 1.50. Henrico: H. T., for Jos. K. Brick School, 5. High Point: First Ch., 5.50. Kinston: Dr. J. H., for Jos. K. Brick School, 5. Raleigh: Miss B. B., for Jos. K. Brick School, 1. Rockingham: Ch., 1. Rocky Mount: Dr. W. L. H. for Jos. K. Brick School, 2. Rougemont: Miss N. P., for Jos. K. Brick School, 1. Tarboro: Miss B. G., for Joseph K. Brick School, 1.

SOUTH CAROLINA—

Greenwood: Mrs. A. B. G., goods for Brewer Normal School.

GEORGIA—\$184.87.

Augusta: First Ch., 4.10. Macon: Ballard School, Lincoln Mem., 52; Ballard School Class of 1920, for Chair Fund, 10. McIntosh: Dorchester Academy, Teachers & Scholars, Lincoln Mem., 5. Savannah: First S. S., 6.62. Thomasville: Allen Nor-

mal School, Lincoln Mem., 7.15; J. H. W., for Allen Normal School, 100.

FLORIDA—\$116.36.

Fessenden: Fessenden Academy, 20; Rev. G. W. M., for Fessenden Academy, 25. Ocala: Mr. & Mrs. F. P. G., for Fessenden Academy, 2; Mrs. F. P., for Fessenden Academy, 1. St. Petersburg: Miss M. E. B., for Talladega College, 10. West Tampa: Union Ch., 3.36.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treas., \$55 for West Tampa, Florida.

ALABAMA—\$583.62.

Anniston: First S. S., 5. Beloit: Union S. S., 3. Birmingham: First Ch., 5; E. C. D., for Talladega College, 14. Decatur: Glee Club Concert, for Trinity School, 9.50. Florence: Citizens for Burrell School, 481.58 (199.11 of which for Building Fund.) Fort Davis: Cotton Valley School, Lincoln Mem., 27.67. Marion: First Ch., 6.50. Shelby: Ch., Lincoln Mem., 8. Talladega: S. S., 23.37. TENNESSEE—\$13.25.

Chattanooga: First Ch., by J. W. W., for Talladega College, 6. Grand View: Normal Institute, Lincoln Mem., 5. Memphis: Second S. S., 1. Nashville: Miss M. H., for Jos. K. Brick School, 1; Mr. W. L., 1; Miss D. L., 1 for Joseph K. Brick School.

KENTUCKY—\$9.29.

Lexington: Ch., Lincoln Mem., 5. Newport: York St. Ch. & S. S., 3.14.

Through Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. Newport: Ky., L. A., 1.15. MISSISSIPPI—\$17.56.

Jackson: Ch., Lincoln Mem., 7.56. Tougaloo: Union Ch., for Tougaloo College, 10.

LOUISIANA—\$39.00.

Abbeville: S. S., Lincoln Mem., 8. Bermuda: Mission Ch. & S. S., 2.50. Gueydan: Hubbard Ch., 8; Hubbard S. S., Lincoln Mem., 6. New Orleans: Central S. S., Lincoln Mem., 2; Straight College S. S., 8. Schriever: St. Mark Ch., 2. Thibodaux: First S. S., 2.50.

TEXAS—\$7.20.

Amarillo: First S. S., 1.30. Beaumont: Ch., 4; S. S., 1.90.

HAWAII—\$32.95.

Kohala: Union Ch., 32.95.

FOREIGN—\$2.00.

France: G. B., for Joseph K. Brick School, 2.

Summary of Receipts for March, 1919.

Donations	\$13,341.51
Legacies	6,605.47
Total	\$19,946.98

Summary of Receipts Six Months

From Oct. 1, 1918, to March 31, 1919.

Donations	\$117,303.32
Legacies	33,415.37
Total	\$150,718.69

Endowment Fund.

Roxbury, Mass., Estate of Timothy Stone, in part, Timothy Stone Endowment	\$2,500.00
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Congregational Education Society

S. F. Wilkins, Assistant Treasurer - 14 Beacon Street. Boston. Mass.

Receipts, January, 1919

(Continued from April number)

20c. Hawley; 40c. Hutchinson; 4.30. International Falls: 1. Lake City: 1st, 1.73. Little Falls: 4.48. Mahomen: 32c. Mankato: 1st, 3.27. Belgrade: 64c. Mapleton: 30c. Marshall: 1.94. Matawan: 25c. Medford: 2.25. Mentor: 46c. Milaca: 42c. Minneapolis: 1st, 19.25; Plym., 64.60; Park

Av., 23.33; Pilg., 10.77; Vine, 1.19; Como Av., 6.20; St. Louis Pk. Union, 90c; Open Door, 7.85; Lyndale, 10.20; Fremont Av., 11.69; 5th Av., 26.02; Bethany, 20c; Lowry Hill, 8.55; Oak Park, 49c; Forest Hts., 15.47; Swed. Temple, 2.10; 38th St., 2.21; Edina, 25c; Linden Hills, 9.04; Minnehaha, 20c; Lynnhurst, 5.60; Morningside, 87c.

Minnewashta: 1.04. Montevideo: 2.55.
 Monticello: 64c. Moorhead: 5.13. Morris:
 7. Northfield: 19.72. Oak Mound: 1.07.
 Owatonna: 3.51. Plainview: 2.18. Prince-
 ton: 2.67. Rapid River: 25c. Rochester:
 12.73. St. Charles: 2.55. St. Paul: Plym.,
 3.82; Pacific, 25c; St. Anthony Pk., 9.15;
 Olivet, 97.40; South Pk., 73c; Peoples, 5.52;
 Univ. Av., 46c; Hazel Pk., 34c; Cyril, 1.02;
 Imml., 3.80. Sandstone: 64c. Sauk Cen-
 ter: 2.87. Sherburn: 1.05. Silver Lake:
 3.50. Sleepy Eye: 3.15. Springfield: 30c.
 Spring Valley: 4.66. Staples: 36c. Stew-
 artville: 4.03. Tintah: 20c. Wabasha:
 2.21. Wadena: 3.84. Walnut Grove: 59c.
 Waseca: 45c. Waterville: 51c. Waubun:
 33c. Wayzata: 2.55. Winona: Swedish,
 21c. Winthrop: 3.43. Worthington: 4.51.
 Zumbrota: 20c. Minnesota: Jr. C. E., 4.25.
 Thank Offering: 213.14.

MISSOURI—\$33.20.

Missouri Conference: 33.20.

MONTANA—\$121.75.

Baker: 1.33. Billings: 1st, 35; German
 Ch., 4.28. Coalwood: 61c. Columbus: Ch.,
 3.87; S. S., 56c. Crane: 1.65. Crow Agency:
 70c. Geyser: 98c. Glasgow: 2.40. Glen-
 dived: 3. Great Falls: Ch., 10.39; S. S., 46c.
 Hardin: 1.90. Helena: 3.13; S. S., 2.20. In-
 take: 1.30. Judith Gap: 1.69. Laurel:
 German Ch., 4.41. Livingston: 5.92. Mal-
 ta: 42c; S. S., 42c. McCabe: S. S., 28c.
 Plevna: Emm'l Ger. Ch., 14.12; Pilg. Ger.
 Ch., 10. Sidney: 1.67. Westmore: S. S.,
 43c.

Woman's Home Miss'y Union: Billings:
 1st, 2.67. Falon: Ger., 1. Great Falls: 79c.
 Plevna: Pilg. Ger., 80c. Women's Socie-
 ties: 3.37.

NEBRASKA—\$253.89.

Beatrice: 17.91. Blair: 1. Cortland:
 9.44. Crete: 17. Fairfield: 2.50. Franklin:
 47.75. Geneva: 3. Harvard: 2.50. Hast-
 ings: 68. Lincoln: Zions Ger., 20. McCook:
 1st, 5. Olive Branch: Ger., 10. Princeton:
 Ger., 7. Red Cloud: 13. Scribner: 2.62.
 Sutton: 1.06. Verdon: 5.48. York: 7.63.
 friend, 15.

NEW HAMPSHIRE—\$641.64.

Legacy \$155.90

Amherst: 4.22. Barnstead: South, 1.
 Barrington: 5.60. Bartlett: 1.72. Benning-
 ton: 1.48. Boscawen: 6.37; Pennacook,
 5.65. Center Harbor: 1.36. Charlestown:
 3.04. Chester: 4.60. Claremont: 3.68. Con-
 cord: 1st, 18.01; South, 98.25; West, 3.67.
 Croydon: 1. Dover: 1st, 23.95. Exeter:
 1st, 9.54; 1st S. S., 2.44. Franklin: 10. Gil-
 sum: Orth, 8.46. Hanover: Ch. of Christ
 Dart. Col. 50. Henniker: 14. Hillsboro:
 Smith Mem'l., 23. Hollis: 6.82. Hudson:
 1st, 4.08. Jaffrey: East, 13. Keene: 1st,
 21.50. Laconia: 11.16. Littleton: 4.10.
 Manchester: 1st, 67.80; Franklin St., 61.90;
 So. Main St., 12. Marlborough: 2.92. Mil-
 ford: 1st, 16. Milton: 1st, 5.20. Nashua:
 1st, 30. Newport: 9.49. Pembroke: 5. Ray-
 mond: 5. Rochester: 1st, 13.35. Salem: 2.
 South Seabrook: 1. Somersworth: 1st,
 9.22. Tilton: 19. Wakefield: 1st, 1.80. Wal-
 pole: 1st, 2.17. Wilmot: 64c.

Female Sent. Inst. & Home Miss'y Union.
 Chester: 83c. Hanover: Cen., 1.50. Keene:
 Court St., 48c. Manchester: Franklin St.,
 36c. Milford: 60c. Newmarket: 36c. New-
 port: 42c. Rochester: 90c. Wilton: 2nd, 8.

Legacy

Concord: Est. Joseph T. Sleeper, 155.90.

NEW MEXICO—\$18.29.

Albuquerque: 1st, 16.04; Atrisso, 1.35.
 San Mateo: 90c.

NEW JERSEY—\$643.80.

Bound Brook: 30. Elizabeth: 1st, 2.50.
 Haworth: 1st, 4.68. Jersey City: Waver-
 ly, 5. Little Ferry: S. S., 1.50. Montclair:
 1st, 345; Upper Chr. Union, 100; Watchung
 Av., 5. Nutley: St. Paul's, 29.97. Orange:
 Hgld Av., 30. Passaic: 1st, 30. Paterson:

1st, 5. Plainfield: 50.44. Ridgefield Park:
 1. River Edge: 1st, 3.71.

NEW YORK—\$682.07.

Aquebogue: 84c. Berkshire: 4. Buffalo:
 1st, 47.61; Pilg., 19.20. Cambria: 2. Canaan:
 7. Candor: 3. Carthage: 2. Cincinnati:
 1.75. Clayville: 38c. Copenhagen: 5. Cort-
 land: 1st, 2. Fairport: 1st, 25. Fulton:
 13. Gaines: 2.77. Groton: 8. Hall: Union,
 4. Hamilton: 2nd Ch. & S. S., 2. Henrietta:
 Union, 5. Jamesport: 1st, 1.12. James
 town: Pilg. Mem'l., 60c. Java: Village, 30c.
 Kingston: Ponckhockie, 2. Lake View:
 1.21. Lebanon: 1.32. Lisbon: 10. Lockport:
 East Ave., 6. Madrid: 1st, 16. Moravia:
 1st, 5. Mt. Vernon: 1st, 12. Newburgh:
 1st, 40c. New Lebanon: 1st, 2. New York:
 Flatbush, 24.11; Brooklyn, Lewis Av.,
 13.50; Park Slope, 17. Parkville, 1.17;
 Broadway Tabernacle, 30.95; Harlem, 2;
 Flushing 1st Ch., 63.18; 1st S. S., 5.08;
 Woodhaven, Christ, 2; 1st, 7.24. Northfield:
 2. Oxford: S. S., 10. Patchogue: 1st, 15.
 Perry: 2.81. Poughkeepsie: 1st, 7.50. Port-
 land: 23c. Prospect: 1. Riverhead: 1st,
 2.89. Salamanca: 3.60. Saratoga Springs:
 5. Sayville: 10. Schenectady: Pilg., 23.32.
 Smyrna: S. S., 78c. Spencerport: 10.
 Syracuse: Geddes, 5.25. Ticonderoga: 2.35.
 Wading River: 5.50. Walton: 1st, 5.34.
 Wellsville: 6.25. West Groton: 94c. West
 Winfield: 3.50. Westchester: White
 Plains, etc., 35.43. Winthrop: 5.

Woman's Home Missionary Union. An-
 gola: W. M., 1. Aquebogue: W. M., 2.
 Binghamton: 1st Helpers, 10. Buffalo:
 1st W. G., 15. Cincinnati: W. M., 5.13.
 Franklin: W. U., 1.50. Fulton: W. M., 2.
 Groton City: W. M., 2. Homer: S. S., 3.37.
 Honeoye: W. S., 1.60. Lockport: East Av.
 W. M., 1.50. Brooklyn: Flatbush L. U.,
 7.50; Lewis Av. E. S., 3. New York: Man-
 hattan W. S., 5.75; Broadway S. for W.,
 15.50; Richmond Hill S. S., 10. Patch-
 ogue: W. M., 5. Phoenix: W. U., 5. Sara-
 toga: W. S., 3. Syracuse: Pilg. B. C., 25.
 Watertown: P. A., 13. West Winfield: L.
 A., 1.80.

NORTH DAKOTA—\$273.41.

Argusville: S. S., 11c. Beach: 5. Bert-
 hold: 1.50. Brantford: 2. Cando: 9. Car-
 rington: 1.57. Clear Creek: 1. Cleveland:
 4. Coal Harbor: Parish Chs., 26. Coopers-
 town: Park, 1. Dawson: 2. Deering: 50c.
 Dickinson: 12. Dogden: 1. Drake: 4.80.
 Dunn Center: 2. Dwight: 3. Esmond: 4.
 Fargo: 1st, 20. Farland: 1. Forman: 3.
 Garrison: 5. Glen Ullin: 10. Halliday: 1.
 Havana: 1. Hebron: 1. Hesper: 3. Het-
 tinger: 3. Heusler: 1. Hope: 13. James
 town: 1st, 10. Kildeer: 1. Lakota: 4.
 Leipzig: Elgin. Ger. Chs., 10. Lignite:
 Foothills, 1. Marmarth: 1. McHenry: 2.
 Minot: 1.80. Mott: 2. New England: 1.
 New Rockford: 17. Pettibone: Malcolm, 3.
 Pierce: 2. Ranger: Wild Rose, 1. Reeder:
 3. Regan: 1. Regent: 1. Rocky Butte: 1.
 Shields: 1. Stroud: 1. Tappan: 2. Wah-
 peton: 22. Williston: 10.63.

Woman's Home Missionary Union. Bert-
 hold: 1. Dickinson: 2. Drake: 1. Esmond:
 1. Garrison: 1. Glen Ullin: 1. Hillsboro:
 1. Hope: 3. Jamestown: 3. Lakota: 50c.
 Mayville: 6. New Rockford: 3. Wahpe-
 ton: 4. Williston: 4.

OHIO—\$836.29.

Akron: 1st, 82.60. Amherst: 1st, 2.25.
 Andover: 7. Ashland: 2.87. Ashtabula:
 1st, 2nd, 10.40. Berlin Heights: 8.70.
 Brownhelm: S. S., 42c. Chagrin Falls: 7.
 Cincinnati: Walnut Hills, 15.40. Claridon:
 6.25. Cleveland: Archwood, 8; Collinwood,
 3.60; Denison, 7.50; Euclid Av., 53.20;
 Glenville S. S., 2; Grace, 4.20; Hough Av.,
 8.43; Park, 5; Pilg., 40. Columbus: 1st, 40;
 Grand View Hts., 11.35; Mayflower, 8;
 Plym., 33.70; South, 1.65. Cuyahoga Falls:
 1.50. Eagleville: 4. East Cleveland: East,

7.85. Edensburg: 3.50. Elyria: 1st, 23.33. Geneva: 5.20. Hudson: 15. Kent: 26.90. Litchfield: 1.50. Madison: 12.45. Mansfield: 1st, 30.27. Marietta: 1st, 48.37. Martin's Ferry: 2.55. Marysville: 10.50. Medina: 1st, 21.20. Mt. Vernon: 12.80. Newark: Ply., 1.25. Norwalk: 2. No. Ridgeville: 1.25. Oberlin: 1st, 25.25. 2nd, 26.25. Painesville: 1st, 8.75. Pierpont: 4.25. Plain: 1.10. Radnor: 16.20. Ravenna: 15. So. Newbury: 5.55. Springfield: 1st, 19.96. Strongsville: 6.35. Sylvania: 8.45. Toledo: Wash'n St., 14.98. Twinsburg: 2.60. Vaughnsville: 6.35. Wakeman: 8.50. Wausen: 7.90. Windham: 1.

Woman's Home Missionary Union. Akron: 1st W. S., 12. Burton: W. S., 1.20. Chester: S. S., 28c. Cleveland: Collinwood, 2.52; Denison L. S., 3.06; First W. A., 3.84; Ply W. S., 4.03. Cuyahoga Falls: L. S., 1.44. Lima: W. S., 1.03. Lodi: W. S., 1.20. Lucas: M. S., 28c. No. Monroeville: M. S., 1.55. Oberlin: 1st W. S., 12.96. Springfield: 1st W. S., 6. Toledo: Park W. S., 60c. Twinsburg: W. S., 90c. Youngstown: H. F. & M. S., 1.32.

OKLAHOMA—\$69.57.

Cashion: 80c. Drummond: 2. Kingfisher: Park, 3.20. Medford: 16. Muskogee: 2.60. Oklahoma City: Pilg., 8.30; Harrison Av., 11. Oktaha: 2.35. Okarche: Pleasant Home, 1.50. Waldron: Kan., 4. Weatherford: 3.76.

Woman's Home Missionary Union. Cashion: 20c. Drummond: 59c. Hennessey: 12c. Kingfisher: 2.35; Park, 80c. Medford: 3. Muskogee: 40c. Oklahoma City: Harrison Av., 2.90; Pilg., 1.80. Oktaha: 65c. Okarche: Pleasant Home, 30c. Waldron: Kan., 95c.

OREGON—\$102.78.

Elliott Prairie: 60c. Eugene: 24. Hillsdale: 7. Ingle Chapel: 2. Ione: 4. Lexington: 96c. Ontario: 3. Portland: 1st, 22.76; Sunnyside, 25; High'd, 1.62; Univ. Park, 1.02; Atkinson Mem'l., 5. Salem: 1st, 4.32. Sherwood: 1.50.

PENNSYLVANIA—\$183.34.

Audenshild: 6. Cliford: Bethel, 1.62. Coaldale: 2nd, 2.80. Coleraine: 2.60. Duquesne: Slovak, 13. Edwardsville: Welch, 30; Bethesda, 10. Johnstown: 1st, 10. Lindsey: Punxsutawney, 1. McKeesport: 6. Milroy: White Mem'l., 15. Miners Mills: 3.22. Nanticoke: S. S., 9.37. Philadelphia: Central, 10; Germantown, 4.87; Snyder Av., 10.73. Pittsburg: Puritan, 1. Pittsburg: West, 1st, 5. Randolph: Guv's Mills, 85c. Seranton: Jones Mem'l., 5. Spring Brook: 5.20. Taylor: 1st, 6.30. Wilkes-Barre: 1st Welch, 3; Puritan, 15.78.

Woman's Home Missionary Union. Philadelphia: Park W. S., 5.

RHODE ISLAND—\$178.07.

East Providence: Newman, 12. Little Compton: 6.65. Newport: United, 14.52. Pawtucket: 1st, 75. Providence: Free Evan'l., 2.30; Union, 31.64; Plym., 10. Westerly: Pawcatuck, 24.96. Wood River June: 1.

SOUTH DAKOTA—\$312.53.

Academy: 16.16. Armour: 5.25. Belle Fourche: 10.16. Buffalo: 1.75. Bowdle: Java, 5; Ger. Eng., 5. Canova: 10.50. Centerville: 1. Chamberlain: 19.32. Clark: 6.09. DeSmet: 3.50. Elk Point: 5.11. Erwin: 7. Faulkton: 6. Guan Valley: 2.10. Hetland: 5.74. Hudson: 4. Huron: 4.90. Ipswich: 12.32. Lane: Anina, 1.40. McLaughlin: 2.31. Meckling: 3.71. Mobridge: 2.26. Murdo: 1.40. Misdand: 5. Oldham: Drakola, 70c. Pierre: 12. Rapid City: 2.92. Redfield: 4.55. Ree Heights: 10.50. Rockham: Wheaton, 1.75. scenic: 1.19. Vermillion: 1st, 12. Watertown: 17.03. Webster: 2.52. Willow Lakes: 9.80; Pitrodie, 2.78. Yankton: 10.50.

Woman's Home Missionary Union. Aberdeen: W. S., 2.02; C. E., 80c. Academy:

4.82. Alcester: W. S., 2.06. Armour: W. S., 2.40. Athol: W. S., 66c. Belle Fourche: W. S., 1.16. Beresford: Gothard W. S., 40c. Canova: W. S., 2.88. Deadwood: W. S., 1.36. DeSmet: W. S., 80c. Erwin: W. S., 1. Fairfax: W. S., 1.60. Faulkton: Myron W. S., 2. Geddes: W. S., 34c. Hudson: Y. P. S., 80c. Huron: W. S., 2.80. Loomis: W. S., 3.40. Milbank: C. E., 1.60; W. S., 3.84. Mitchell: W. S., 2.88. Nisland: W. S., 32c. Oahe: W. S., 80c. Cherry Creek W. S., 1.60. Pierre: W. S., 2. Rapid City: W. S., 2.92. Redfield: 6. Sioux City: W. S., 4.57. Valley Springs: W. S., 1.04. Vermillion: W. S., 3.34. Willow Lake: W. S., 6.28. Winfred: W. S., 1.79. Worthing: Ch., 2.12. Yankton: W. S., 5.

TENNESSEE—\$21.10.

East Lake: Union, 2.10.

TEXAS—\$15.58.

Dallas: Central, 7.08. Spring Lake: 2.50.

Port Arthur: 1st, 6.

UTAH—\$1.14.

Salt Lake City: Phillips S. S., 1.14.

VERMONT—\$921.63.

Bakersfield: 1st, 4. Barnet: 9. Barre: 13.51. Barton: 2.70. Bennington: No., 9.69; 2nd, 7.28. Colchester, Winooski: 4.16. Brighton, Island Pond: 9.75. Cambridge, Jeffersonville: 1.10. Cornwall: Ch. & S. S., 6. Berkshire: East, 10. Brandon: 3.92. Brattleboro Centre: 69; West, 1st, 21.40. Brownington & Orleans: 18. Burke: East, 4. Burlington: 1st, 138; College St., 76.70. Corinth East: 3. Craftsbury: North, 8. Derby: 1st, 5.60. Essex Junction: 1st, 12. Ferrisburg: 3.38. Glover: West, 7.04. Greensboro: 12.02. Holland: Derby, 1.65. Irasburg: 3. Jericho: 2nd, 3. Manchester: 11.37. Marlboro: 2.50. Middletown Spgs.: 7.65. Milton: 4.21. Montpelier: Bethany, 20. Morgan: 1.44. Morrisville, Morrisville: 3.27. Newbury, Wells River: 10. Newfane: 4.05. New Haven: 17c. Peacham: 3. Pittsford: 38; Florence, 2. Richmond: 12.60. Royalton: 5. Rutland: 38.70. St. Johnsbury: North, 70; East (3rd), 7.50; South, 66.27. Springfield: 25.87. Stockbridge: Gaysville, 1. Straford: 5. Sudbury: 8.77. Townshend: 3.92; West, 1.50. Troy: North, 2.25. Wallingford: 1st, 16.50; South, 1. Waterbury: 14. Westfield: 5. Westford: 5. Westminster: 9. 1st, 9.10. Westmore: 3.25. Woodstock: 44.84.

WASHINGTON—\$204.85.

Alkali Flats: 1.44. Anacortes: S. S., 1.58. Batum: 2.10. Bellingham: 40c. Brewster: 52c. Carrollton: Carrols, 40. Colfax: 5. Endicott: 21.96. Guenas Island: S. S., 1. Kennelwick: 1st, 5. Kirkland: 1. Long Branch: 60c. Medina: S. S., 75c. Metaline Falls: S. S., 20c. Monroe: 63c. Odessa: Pilg. Ger., 30; Friedensfeld, 10. Pataha: 1. Richmond Beach: 15c. Seattle: Alki, 1.30; Plym., 25; Oak Lake, 15c; Columbia, 2; Fauntelroy, 59c; Finnish, 1; Keystone, 72c; Univ., 30; West Seattle, 1.15. Sultan: S. S., 1. Summit Park: 1. Tacoma: 1st, 25; Park Av., 55c. Tolt: 1.40. Tonasket: 10c. Vera: 1. Walla Walla: 1st, 5.87.

Woman's Home Missionary Union. Mul-lon: Ida, 5. Ritzville: Phil. Ger., 48c. Seattle: Keystone, 23c; Plym., 7.20; Univ., 3.20. Sunnyside: 20c. Spokane: Pilg., 40c. Tacoma: East, 5.60. Washougal: 38c. Yakima: 1st, 60c.

WEST VIRGINIA—\$7.90.

Huntington: 1st, 7.90.

WYOMING—\$10.73.

Big Horn: 99c. Cheyenne: 4.11. Glendo: 25c. Green River: 1.30. Lander: 75c. Node: 25c. Shoshonie: 70c. Wheatland: 2.38.

WISCONSIN—\$361.83.

Wisconsin Cong'l Conference: 361.83.

Donations \$20,290.57

Legacies 275.90

Total \$20,566.47